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MEMOIR OF JOHN CALVIN.

BY THE REV. JOHN STOCK.

JOHN CALVIN, the brightest luminary of the Reformation, was a native of Noyon in Picardy, in which town he was born on the 10th of July, 1509. It was on the 30th of September, 1517, eight years after the birth of Calvin, that Martin Luther, unable any longer to smother his just indignation at the corruption of the Papal Church, and the abominable traffic in indulgences which was then carried on to an unparalleled extent, first raised his warning voice, and solemnly censured at Wittemberg these iniquitous proceedings. This event proved in the issue the commencement of the Reformation in Germany, and terminated in the complete overthrow of the papal power in that country. But the light of celestial truth had also dawned upon other countries, and gradually spread until the greater part of Europe was irradiated with its beams. It is certain that Zuingle, a learned Swiss divine, had received the light of divine truth, had publicly expounded the sacred oracles, and had called in question the supremacy of the pope, before Luther's collision with the Romish church. It is further evident, that Zuingle's views of ecclesiastical reform were much more enlarged and enlightened than those of Luther. The latter wished to retain many things which the former swept away with an unsparing hand. Between Zuingle and Calvin a close intimacy was subsequently formed, which continued unimpaired until the death of the former, who expired on the field of battle, while encouraging the army of the Protestant cantons in defending their liberties against their Ro-

man Catholic countrymen. This truly lamentable event took place in the year 1530. Thus fell that mighty man who was the brightest ornament of the Swiss church. After his death the principal direction of the affairs of the churches, called *The Reformed*, devolved upon Calvin, who was then at Geneva. It will however be proper to state, that before this time John Wycliffe, an English doctor, professor of divinity at Oxford, and afterwards rector of Lutterworth, had, in the year 1360, publicly inveighed against the corruptions of the clergy, and declared the necessity which existed for the purification of the church. His opinions did not expire with him, for he left behind him a considerable number of followers, who were reproachfully termed Lollards. At a subsequent period, John Huss, and Jerome, of Prague, had likewise excited a considerable commotion in Bohemia, by denouncing the various corruptions which existed in the church, and by demanding a reformation of the form of ecclesiastical government, &c., &c. These two devoted servants of God were burnt alive, the former on the 6th of July, 1415; and the latter on the 30th of May, 1416. But they left behind them a considerable number of followers, who for a lengthened period defended their cause with great valour and success. These events, however, were but the distant mutterings of that tempest which had been so long gathering, and which at last burst in all its terror upon the arrogant and haughty successors of St. Peter.

But to return. Calvin was originally

designed for the church, and had actually obtained a benefice ; but the light that broke in upon his religious sentiments, as well as the preference given by his father to the profession of the law, induced him to give up his ecclesiastical vocation, which he afterwards resumed in a purer church. He was educated in the law, in which, as well as in all the other branches of literature then known, his studies were attended with the most rapid and amazing progress. His mind having been early enlightened in the knowledge of the truth by a diligent and impartial study of the holy scriptures, he soon became deeply convinced of the miserable and complete degeneracy of the church, and of the necessity of reforming the established system of doctrine and worship. Mac-laine well observes, that "his extensive genius, flowing eloquence, immense learning, extraordinary penetration, indefatigable industry, and fervent piety, placed him at the head of the Reformers ; all of whom he surpassed, at least in learning and parts."

It appears, that he early formed a connexion with the friends of the Reformation, more especially with Melancthon and Zuingle. It is, indeed, well-known, that Calvin's sentiments respecting discipline and doctrine, were decidedly different from those of Luther and Melancthon : but this did not hinder them from co-operating in the blessed work of dispelling the thick darkness, which brooded over benighted Europe. Fortunately for Calvin, the Queen of Navarre, sister to Francis I. King of France, imbibed the principles of the Reformation principally through the labours of Calvin, and by her powerful protection shielded him from the imminent danger which surrounded him. The King of France, although most tenderly attached to his sister, was nevertheless a stern and cruel opposer of the Reformation. He treated the Protestants of France with the most infernal cruelty, and on one occasion he madly declared, that "if he thought the blood in his arm were tainted with the Lutheran heresy, he would have it cut off ; and that he would not spare even his own children, if they entertained sentiments contrary to those of the Catholic church." This bigoted and cruel prince committed multitudes of Protestants to the flames, and destroyed others in a still more barbarous manner. Calvin

was thus like the bush in the wilderness, preserved by the power of God though encircled by fire.

After having protected him from numberless dangers, his patron, the Queen of Navarre, advised him to retire to Basil, where he would be secure from the attacks of his religious enemies. This advice he followed, and while at Basil composed his famous book entitled, "The Institutions of the Christian Religion." To this work he prefixed that famous dedication to Francis I. which, says Dr. Mosheim, "has attracted universally the admiration of succeeding ages, and which was designed to soften the unrelenting fury of that Prince against the Protestants." "At a subsequent period, Calvin composed his Commentary upon the Old and New Testament, which," says Dr. Mac-laine, "is a production that will always be esteemed, on account of its elegant simplicity, and the evident marks it bears of an unprejudiced and impartial inquiry into the plain sense of the sacred writings, and of sagacity and penetration in the investigation of it."

In the year 1541 John Calvin returned to Geneva, from whence the opposition of his enemies had obliged him to retire. His time had, however, been well employed during his retirement at Basil, and he came forth with his views enlarged and expanded beyond those of any among the Reformers. On his settlement in Geneva, the affairs of the new church were committed to his direction, and he acquired also a high degree of influence in the political administration of that republic. This event changed entirely the face of affairs, and gave a new aspect to the Reformed church. The views and projects of this great man were grand and extensive, for he not only undertook to give strength and vigour to the rising church, by framing the wisest laws and the most salutary institutions for the maintenance of order, and the advancement of true piety, but even proposed to render Geneva the mother, the seminary of all the Reformed churches, as Wittenberg was of all the Lutheran churches. He laid a scheme for sending forth from this little republic the succours and ministers that were to promote and propagate the Protestant cause through the most distant nations, and aimed at nothing less than rendering the government, discipline, and doctrine of Geneva, the



model and rule of imitation to the Reformed churches throughout the world. "This undertaking," Dr. Mosheim well observes, "was certainly great, and worthy of the extensive genius and capacity of this eminent man; and great and arduous as it was, it was executed in part, nay, carried on to a very considerable extent, by his indefatigable assiduity and inextinguishable zeal. It was with this view, that, by the fame of his learning, as well as by his epistolary solicitations and encouragements of various kinds, he engaged many persons of rank and fortune, in France, Italy, and other countries, to leave the places of their nativity, and to settle at Geneva; while others repaired thither merely out of curiosity to see a man whose talents and exploits had rendered him so famous, and to hear the discourses which he delivered in public. Another circumstance that contributed much to the success of his designs, was the establishment of an academy at Geneva, which the senate of that city founded at his request, and in which he himself, with his colleague, Theodore Beza, and other divines of eminent learning and abilities, taught the sciences with the greatest reputation. In effect, the lustre which these great men reflected upon this infant seminary of learning, spread its fame through the distant nations with such amazing rapidity that all who were ambitious of a distinguished progress, in either sacred or profane erudition, repaired to Geneva, and that England, Scotland, France, Italy, and Germany, seemed to vie with each other in the numbers of their studious youth that were incessantly repairing to the new academy. By these means, and by the ministry of these his disciples, Calvin enlarged considerably the borders of the Reformed church, propagated his doctrine, and gained proselytes and patrons to his theological system in several countries of Europe.

One of Calvin's colleagues, Theodore Beza, a most learned and eloquent divine, published a Latin version of the New Testament, which is at the present time highly esteemed. It is enriched with several critical and theological notes, which display considerable acumen and research; has passed through several editions; and to this day is consulted with pleasure and respect by the learned critic.

Among all the followers or disciples

of Calvin, none obtained such distinguished fame as the celebrated John Knox. It is an interesting fact, that John Knox was once a pastor of one of the reformed churches at Geneva. When Knox fled from his own country, he repaired to Geneva, and formed the strictest friendship with Calvin, whose sentiments and principles he imbibed. After a protracted stay at Geneva, during part of which time he preached to one of the churches in that republic, he returned to Scotland; and by the resistless might of his rough eloquence, so roused the passions of his countrymen, that they arose and overturned the popish hierarchy, and freed themselves from the galling yoke of Romish error and tyranny. The presbyterian form of government, and the Calvinistic system of theology, which Knox established in Scotland, and which exist in that country to the present day, were modifications of the discipline and doctrine received in the churches of Geneva. To this discipline and doctrine the Scotch have adhered with invincible obstinacy, and every attempt which England has made to introduce episcopacy among that people has failed. Charles II. tried his strength in the undertaking; but, though he reddened the bleak hills of Scotland with the blood of the martyred Covenanters, and hunted multitudes of them even unto death, their patience and undaunted firmness defeated his designs, and vanquished his cruel and sanguinary efforts. When Knox was committed to the dust, the Earl of Morton, then Regent of Scotland, pronounced this famous panegyric over his remains, "There lies he who never feared the face of man." This eulogium, coming from one whom Knox had often censured with peculiar severity, was the more honourable to his spotless character.

Calvin enjoyed the assistance of numberless learned men, in maturing his system both of doctrine and government, while he himself was possessed of unbounded influence in his little republic. The form of government which he established at Geneva most nearly approached to that denominated Presbyterian. He maintained the independence of the church, asserting, that "it is a body quite distinct from the civil government," and that "it alone possesses the power of legislating for itself." His hypothesis exactly resembled that lately laid down by the celebrated Dr. Chalmers;



for he asserted, that "the civil magistrate ought to defend the church, and provide for its temporal wants and exigencies;" while he denied, that "he had any right to make or alter its laws." Calvin likewise maintained, that "there is a perfect equality in point of dignity and rank among all the ministers of Christ." He refused to recognize as scriptural any distinct and superior order of clergy, such as deans, canons, bishops, archbishops, &c. &c. He convened synods (as is now the practice in Scotland) which were composed of the ruling elders of the different churches, and invested them with the power of enacting laws for the regulation of matters of a religious nature. He also introduced a strict system of discipline respecting disorderly and immoral members, whom he expelled from communion with the church. In this he differed from all the Reformers in other nations, even from Zuingli himself, who would not allow to the church the right of excluding flagitious members from her communion, but entrusted all power of this kind to the civil magistrate. Calvin, however, maintained, that the church herself has the power to exclude every member that walks disorderly, and denied to the civil magistrate any authority in such matters. This fact, alone, proves how much Calvin was in advance of his contemporaries, in the clearness of his views respecting religious liberty, and the true character of the church of Christ. And, perhaps, in nothing were the unflinching boldness and integrity of his character so apparent as in the fortitude with which he put in execution the plan which he had formed for purging the church by the exclusion of unholy and scandalous characters. The party at Geneva which opposed these measures was both numerous and powerful; but although by persevering in his plan Calvin risked the loss of his influence and popularity, steadily and unwaveringly he pursued his determination, until he gained the ascendant, and triumphed over the opposition of his most bitter and determined foes. Never did his character shine out with such lustre as in this struggle.

"But although Calvin maintained the Presbyterian form of church government, there can be no doubt that he himself possessed in reality the power and authority of a bishop, for as long as he

lived he presided in the assembly of the clergy, and in the consistory or ecclesiastical judicatory. But when he was at the point of death he advised the clergy not to give him a successor, and proved evidently to them the dangerous consequences of entrusting with any one man, during life, a place of such high authority. After him, therefore, the place of president ceased to be perpetual." This is now the case in Scotland. The office of president is filled by different individuals, who are chosen by the Assembly.

It is certainly true, that the means which Calvin took to propagate the truth were *sometimes* too violent to be reconcileable with the opinions which he expressed concerning religious liberty. In some cases he denied to others the right which he claimed for himself; and made use of *means* to compel submission which he should never have employed. But instead of wondering at this, we can only feel astonished, when we consider the infelicity and barbarity of the times, that he should have been so free from these charges. It is an undisputed fact, that he was chargeable with fewer violations of the law of religious liberty than any of the great Reformers of his day. And, therefore, instead of wondering that he knew so little of the universality of the right of private judgment, and its independence of parties or opinions, we can only feel astonished that he knew so much. When, too, we remember, that Calvin and his fellow Reformers were yet smarting under the deep and painful persecutions which they had endured, and which others still continued to endure from the furious Papists, we shall not feel surprised that they were but little disposed to treat the errors of the latter with indulgence.

Several nations received the doctrine of Calvin, and established it as their national faith. We have already stated, that his disciple, John Knox, propagated his opinions in Scotland, and that they are still received in that country as the national belief. Several of the German States received his system of doctrine and discipline, which in some instances supplanted that of Luther. About the middle of the sixteenth century, the various French Reformed churches, without exception, entered the bonds of fraternal communion with the church of Geneva, and were called Huguenots by



their enemies by way of derision and contempt. The bloody persecutions which these blessed servants of Jesus endured are too well known to require enumeration. They are tragical enough to melt the most unfeeling into tears. His opinions were likewise commonly received in the greater part of the Swiss churches, more especially after the death of Zuingle. The States of Holland embraced his theology, and established his system of doctrine. The English church, although it did not change its episcopal form of government, received Calvin's system of doctrine, which is still contained in the thirty-nine articles. The Reformed churches of Poland and Hungary gradually adopted the opinions of Calvin respecting the Eucharist, the public worship of God, and the principles of ecclesiastical polity, though in many instances they modified his statements on the doctrine of predestination. Thus the influence of this truly great and learned man spread far and wide, and the light which he had received illumined the far distant nations of Europe.

Candour forbids us to suppress some things which only serve to prove that the most illustrious servants of God are far from perfect. That Calvin was of an impetuous temper, and that he was sometimes betrayed into actions which his warmest admirers cannot defend, is true beyond dispute. His impetuosity sometimes even degenerated into tyranny. A certain man named Gruet, who belonged to the sect of the Libertines (which sect opposed Calvin in his plans for introducing a strict and pure *discipline* in the church), attacked Calvin with the utmost animosity and fury, and applied several degrading and offensive epithets to him. That this fanatic was strongly tinctured with several fatal errors, which almost amounted to atheism, is evident; and *for them* he was dragged before the civil tribunal, and condemned to death. There can be no doubt that Calvin sanctioned the death of this man. But, whatever excuses may be framed for his conduct in this matter, none can be urged to defend his treatment of Sebastian Castalio, master of the public school at Geneva, which was harsh in the extreme. "As this great and learned man could not approve of all the measures that were followed, nor indeed of all the opinions that were en-

tertained by Calvin and his colleagues, and particularly that of absolute and unconditional election, he was deposed from his office in the year 1544, and banished the city. The magistrates of Basil received, nevertheless, this ingenious exile, and in proof of their conviction of his innocence, gave him the Greek professorship in their university." It is evident, however, that Dr. Mosheim, from whose history the above account is extracted, writes with the utmost partiality towards the Lutheran church, and is not at all anxious to cover or palliate any of the defects observable in the heads of the Calvinistic or Reformed church. Still we frankly confess, that Calvin treated Castalio with unjustifiable harshness and severity. The besetting sin of Calvin was an impetuous and overbearing spirit. This same spirit was displayed by him in his treatment of Jerom Bolsec, who was originally a French monk of the Carmelite order, but who subsequently adopted the principles of the Reformation, and settled in Geneva, where he practised the art of medicine. This man, in the year 1551, at the conclusion of the public worship, declaimed in a most disorderly manner against the absolute decrees of God, and uttered a long harangue to the astonished congregation against the theological sentiments of Calvin. For this scandalous offence he was cast into prison, and soon after sent into banishment. After this he abjured Protestantism, and returned to the communion of the church of Rome; but, not content with this, he vilified the characters of Calvin and his colleagues, and accused them of the basest crimes. That this man was too severely punished no one will deny. His offence was unworthy of the heavy punishment with which it was followed. Calvin certainly treated him and others who differed from him with unbecoming harshness. We cannot, we dare not, attempt to defend the slightest interference with the rights of private judgment, which are the unalienable property of every human being. Ecclesiastical tyranny is as unjustifiable from Calvin as from a Pope. The principle is the same, and that principle we abhor. But, though Calvin's views of religious liberty were imperfect, it is evident that they were nearer perfection than those of his great contemporaries.

In the midst of his power and use-

fulness, and while in the zenith of his popularity, this great man departed this life in the year 1564, aged fifty-five years. He, however, left behind him many illustrious men who carried on the glorious work in which he had progressed

so far. Among the foremost of these stands the famous Beza, who still maintained the reputation of the Academy at Geneva by his prudent management of its affairs.

## ON THE MOSAIC LAW.

BY THE REV. JOSEPH ANGUS, M.A.

MUCH has been said and written in late years on the Mosaic law, and on the question whether it be binding on Christians. That Christians are not to obey the law in the hope of obtaining salvation by it is certain; and that its moral precepts are to be obeyed in the spirit of devoted love is equally certain; so that the only question is,—From what authority do those precepts derive their obligatory character? From the Old Testament or from the New? Many answer, unhesitatingly,—From the Old; but without sufficient reason, and very often to the prejudice of Christian obedience. The answer that seems most consistent with scripture is,—From the New. It is certain that the apostle Paul often speaks of the termination of the Mosaic law, and of the exemption of Christians from its obligations, without ever limiting or qualifying his assertions.

This answer is of considerable importance in the question of antinomianism. The practical antinomian—the man who violates the moral precepts of the Bible

—it is impossible to defend; the man who keeps these precepts, *not because they are found in the law*, but because they are enjoined in the gospel, has certainly scripture on his side, while he thus gets rid of the difficulties involved in the unscriptural distinction between precepts moral, and precepts ceremonial, or civil. He, too, equally with other Christians, is a moral man; only his morality is founded, not on the claims of the Mosaic law, but on the “constraining love” of the “better covenant.” Christian union and Christian morality have both suffered from an over-statement of the authority of the previous dispensation. It is more consistent with New-Testament language to practise divine precepts because spoken by “the Son,” than to practise them because spoken “by angels.” The man who sets aside the law to obey the gospel, such an antinomian no one can condemn; his is the antinomianism of the New Testament.—*The Voluntary System.*

## VERSES WRITTEN AT SEA,

*Off the English coast, while detained by contrary winds.*

BY THE REV. JAMES EDWARDS.

God of the universe,  
Thy favour I implore;  
Oh, bid the winds their course reverse  
And waft me to the shore!

With hope deferred, I sigh  
Long-absent friends to meet,  
And my beloved family  
At home again to greet.

The care-worn seamen toil  
The inviting coast to reach,  
But adverse winds their efforts foil,  
And drive them from the beach.

Oft wearied saints, to heaven  
Aspire thus for repose,  
But back on life's rough sea are driven  
To struggle with its woes.

Yet who would dare repine  
God's purpose to fulfil?  
Myself, my all, I would resign,  
Obedient to his will.

His promise and his grace  
My feeble heart sustain,  
And yield it the serenest peace  
While tossed upon the main.

To God be endless praise,  
What he ordains is best,  
He guides me o'er life's troubled seas,  
To heaven's eternal rest.

*At Sea, May 8, 1840.*



## REVIEWS.

*Memoir of the Rev. Henry Möwes, late Pastor of Altenhausen and Ivenrode, Prussia. Principally translated from the German. With an Introduction, by the Rev. J. DAVIES, B.D. Rector of Gateshead, Durham.* London: Hatchard and Son. Post 8vo. pp. 209.

We feel it a pleasing task to notice and commend this interesting volume in which there is so much for a Christian to love and admire. Though composed of fragments from different writers, and necessarily destitute of the fulness and charm of a finished production from a single pen, it appears to us worthy to be classed with the best recorded specimens of patient and exalted piety, we have ever met with. We cannot bestow higher praise upon it, than by assuring our readers that many passages have delightfully reminded us of the inestimable Memorials of Joseph Alleine and of Janeway, whose piety through life and in death was as fervent and rapturous as any that adorns the annals of the church in its brightest age. The Life of the first is honoured and illustrated by a noble preface from the pen of Baxter, full of wisdom and love; several affectionate friends contributed their aid to depict the refined and celestial temper of the second; but neither of them was favoured like Henry Möwes in his present accomplished biographer, who, it is but simple justice to state, has brought to the work a piety, tenderness, and mental ability, corresponding to his own: wanting, perhaps, in no qualification except a deep experience of pain and sorrow. None but the afflicted can know the heart of the afflicted, nor enter into responsive sympathy with their sorrows and consolations.

Whatever be their literary beauties or defects, we think that works of this sort should not be regarded in a critical light, nor be estimated by a standard of intellectual taste; their true character is that of food for the heart, nourishment for the soul; their main use is to touch our affections into holy fervour, to renew our aspirations towards our portion in heaven, to make us familiar with suffering and death through which we must shortly pass, and to animate

our diligence in following them who through faith and patience inherit the promises.

The subject of this instructive and beautiful narrative, the originals of which the translator has enlarged and adorned with many touching and devotional remarks, was born at Magdeburg in Prussia, Feb. 25th, 1793. The days of his childhood were deeply shaded by various privations and trials occasioned by the death of his father, and the second marriage of his mother, who seems to have renounced her child. The affectionate care of an uncle, however provided for him a superior education, and at a proper age he entered the celebrated university of Gottingen. Here he remained during several years in diligent and peaceful study, improved and delighted by an ardent friendship he had formed with a youth of congenial spirit and pursuits. As this friendship was his chief solace and felicity for the present, so he afterwards learnt to regard it as the highest blessing of his youth; by fixing and absorbing his intense affections, it partially supplied the absence of religion, in preserving him from the follies and debasements of vice. His friend died several years before himself, and he never ceased to lament his loss. In reading this part of his history we longed to meet with some pleasing intimation, if not a certain assurance, that this friend of his heart became like himself a follower of Christ; and that their intercourse was now renewed and immortal in the state of the blessed. For such souls to be restored to each other in everlasting converse and fulness of bliss would be an enjoyment next to the fruition of the supreme good. But these pages are mournfully silent, we fear their intercourse ceased on earth.

In 1815, a period so memorable and brilliant in the history of the world, Möwes appears on a new scene and in a new character, which, from his preceding habits and tastes, we did not expect him to assume. With strong military sentiments glowing in his bosom, which had almost induced him to select that awful profession as the employment of his life, he rushed from the seclusion of his college into the war that was kindled



by the return of Napoleon from Elba. His biographer has finely painted this part of his conduct. Amidst the most fearful perils of repeated conflict, he displayed the same generous ardour and magnanimity that afterwards so highly distinguished him in a holier service. When peace was concluded, and after enjoying a season of repose in the house of a friend, he returned to his studies, freed from the danger of being again called into martial action by the daring of the great soldier who had equally alarmed and enchanted the world.

We should love to pause on this date of his history if our space would permit, and to dwell on the lovely and noble graces of his character. His spirit was cast in a fine mould; destitute of a parent or a home, his early trials were suited to generate and nourish some of the highest qualities; he was generous, ardent, decided, faithful, vigorous in action, and refined in conduct; of highly cultivated and poetical mind, and his whole being pervaded by the most sweet and delightful tenderness endearing him to every circle, and inspiring the admiration of all. But he was nothing more, there was no touch of heaven upon his soul. He was so insensible to the mercies and claims of God that in reference to his military perils he said, "The solemnity of the battle did not drive me to him." His youth and early manhood had passed away and left him a stranger to religion.

In this state of mind, in 1818, he took orders in the church of his native land, assuming the ministry as he would any secular employment; at best he appears to have been nothing more than a fervid moralist and an intellectual theologian, yet he was honestly intent on his work, earnestly labouring in various ways to reform the people of his parish; but soon found, to his mortification and sorrow, that his labours were in vain. There are, however, plain traces of his being even then under the guidance of heaven—his Saviour was conducting him by a path which he knew not—the visitation of sovereign love was approaching his spirit; it came, it touched and transformed him. We must not linger on this blessed period. This great change was produced about the second year of his ministry, by the deep and prayerful study of the Scriptures, under the blessing of God. He had no religious society to comfort and guide him, no teacher

but the Spirit of grace, who quickly conducted him to Christ for life and pardon. Much of the comfort and beauty of his experience through the remainder of life, together with some of the best distinctions of his character, plainly resulted from the spiritual loneliness of his condition. Nothing can exceed the simplicity of the religious views and tempers he imbibed; he received the kingdom of heaven as a child, and entered without hesitation on its holy joys. When the Saviour was once revealed to his heart in his ineffable mercy and tenderness, he embraced him with such fervour, and so fully consecrated himself to his service, that his character rapidly advanced to the holy loveliness and elevation which it constantly displayed to the close of life. It may, however, be proper to remark, that his nature was adapted to receive and exhibit the benignant loveliness and felicity of religion, rather than its intellectual sublimity and grandeur; we do not perceive any ground for supposing that he possessed the ample and lofty capacity of mind that some of his admiring friends were disposed to ascribe to him. But, what was unspeakably superior for all Christian action and devotional attainments, the gospel found in him a capacious, tender, and noble heart, on which to shed its illuminations and impress its graces. So far as his interior history is disclosed, he appears to have experienced scarcely any interruption to his peace and joy: from the commencement to the end of his course he felt blessed and embosomed for eternity in his Saviour's love and care.

The temper and topics of his preaching were now changed and exalted as much as himself; behold, all things are become new. Most solemn and affecting were the views he cherished of the holiness and magnitude of his work. His congregation, previously regarded with the eye of a moralist, needing indeed to be much reformed, but in little danger of eternal ruin, now appeared to him in a fresh and awful light as guilty, immortal, and ready to perish. With great fidelity and love he laboured to win them to Christ; with what measure of saving effect is not distinctly recorded, though we are certain that such labours could not be in vain.

Ten years was the whole term of his ministry. In 1828 his health failed, never to be restored. Six years of weak-



ness and suffering were imposed upon him. His affliction consisted, not only in the endurance of pain, often of the most bitter and appalling intensity, but it also reduced him and his lovely family to the verge of poverty, closed his prospects of active labour by compelling him to surrender his sacred office, which he loved with all his heart, and could not resign without the deepest conflict and anguish. Through this long season of pain and sorrow, though frequently soothed and cheered by deceptive hopes of recovery, the character of this most interesting and excellent man shone forth in the beauties of holiness, and all but reached perfection. No preceding parts of his conduct have so much impressed us with the eminent devotion and spirituality of his mind as the blessed temper in which he met and endured the *first* shock of affliction. Here most Christians are apt to fail, and their imperfections rather than their graces are brought to light. They have to be subdued and prepared by much suffering before they can suffer well. We fear this is the common experience of the good when, as in the present case, their affliction closes their brightest prospect on earth, and puts them in danger of poverty and want. It was not so with him. We are equally humbled and delighted to behold in him, during the first period of his sufferings, a profound serenity, patience, and filial submission, which the writer of these lines would be most grateful to find in himself as the fruit of more than twenty years varied and constant affliction with many of its attendant sorrows.

This part of the Memoir is largely composed of his own letters. Here is the faith and patience of the saint displayed. We dwell upon it with veneration and delight. In the compass of our reading in this line, which has been rather extended, in search for the wisdom and consolation that the afflicted best know how to impart to the afflicted, we know not where to turn for passages of more touching and holy feeling, more complacent and reverential submission, while crushed into anguish unspeakable by the hand of God—for a whole temper more nearly resembling that of our afflicted Redeemer in the hours of his

deepest sorrow. The inspired prayer was answered to the full in this child of God. He was strengthened with all might according to his glorious power, unto all patience and long-suffering with joyfulness. Even the seraphic Halyburton, on his wonderful bed of death scarcely exceeded him in willingness to suffer, or in adoration and joy.

Regarded in another light, these pages of suffering abound with indications of a high state of mental health in the sufferer. His spirituality produced no displacency towards the most common objects and duties, no disgust with the present world. The prolongation and severity of his pains had but little impaired his sensibility to the beauties of nature and the innocent charms of life; he almost equally loved both worlds: his home on earth lost none of its attractions, his duties none of their claims, his daily comfort none of its sweetness, while he aspired to a house eternal in the heavens, and felt prepared for its sacred rapture. This just and healthy regard to both the regions of the universe that we have most to do with, remarkably distinguished him.

The closing pages of this memoir, which the translator has wholly supplied, are most serious and beautiful in religious thought, affording proof of taste and ability to render eminent service to the best cause. That this work is the production of a woman may be plainly inferred from many tender and delicate touches which no hand of man could impress, and from the full tone of exquisite pity for the sufferer which no heart of man could feel: to her we express our grateful obligation for the comfort and delight we have derived from her labours. The biographers of affliction and sorrow should always be women; half its affecting tenderness is lost under the hard hand of men. For this reason we are glad that the author of the eloquent introduction to this work, who had also prepared a memoir of Mōwes, so generously surrendered the task to a more congenial spirit. He would doubtless have performed it with more masculine vigour, and it may be with superior discrimination: the heart of a sister he could not supply.



## BRIEF NOTICES.

*The Primitive Doctrine of Justification investigated: relatively to the several definitions of the Church of Rome and the Church of England; and with a special reference to the opinions of the late Mr. Knox, as published in his Remains.* By GEORGE STANLEY FABER, B.D., Master of Sherburn Hospital, and Prebendary of Salisbury. Second Edition: with an Appendix, containing, among matters, a Notice of Mr. Newman's Lectures on Justification. London: 8vo. pp. 514. Price 12s.

THE extended review of a work of Mr. Faber's in our last number, relieves us from the necessity of saying more respecting this than that it is constructed on the same principles as that, and altogether of the same character. The motto on the title page is "Remove not the ancient landmark which thy fathers have set;" and the author, renouncing the inspired volume as an adequate guide to divine knowledge, seeks to the fathers of the first five centuries for direction. It is the exclusive privilege of Dissenters, it appears, to appeal to the word of God alone; the Church refers its inquirers who wish to ascertain what doctrine is really contained therein, to the declared and recorded unanimous consent of Catholic Antiquity from the beginning. "If we of the Clergy, dislike the regulation," says this learned prebendary, "as encroaching upon what is sometimes (perhaps without full consideration) denominated the protestant right of private judgment; we are quite at liberty, without any persecuting let or hindrance, to throw up our ministry: but I see not how we can honourably retain our office within the pale of the Church, if we professedly despise, or openly reject, the regulation. We are free to act, as men; but we are not free to act, as honest churchmen. A pledge has been given and accepted: and, by that pledge, we are bound, I should think, to abide, so long as we exercise our ministration in the Church of England."

*Baptism and the Bible Society. A Letter to the Rev. A. Brandram, M.A., on the meaning of the word ΒΑΠΤΙΣΜΑ, and the manner in which it has been rendered in versions sanctioned by the Bible Society.* By the Rev. Dr. E. HENDERSON. London: 8vo. pp. 18. Price 6d.

THE usual courtesy of authors and publishers not having been extended to us on this occasion, we have purchased this pamphlet, believing that many of our readers, having seen it advertized, would expect from us some report respecting its contents. It is an extract from a review which appeared in the Congregational Magazine for March, 1830, with some preliminary observations and a few notes, and is intended as a refutation of Mr. Greenfield's well-known remarks on the meaning of the word ΒΑΠΤΙΣΜΑ. It would not be respectful to Dr Henderson to dispose of the criticisms which he has thought worthy of republication, in a summary manner; we will therefore revert to them when we have more leisure and more space than we can command at present.

*Every Day Duties; in Letters to a Young Lady.* By M. A. STODART, Author of "Hints on Reading," &c. London: 12mo. pp. 230. Price 4s. 6d.

THIS little work is intended as a companion to "Hints on Reading," noticed in page 323 of our last volume. The subjects of the letters are, The Necessity of Prayer to the Right Performance of our Duties—Home, the true Sphere of Woman—Decision of Character with regard to Religion—Punctuality in Family Prayer—Method of conducting Family Prayer—Sabbath Employments—Choice and Management of Servants—Household Arrangements and Economy—General Improvement of Time—Active Benevolence—Politeness—Conversation—Patience in Sickness. They are designed for the perusal of young ladies on leaving school; and, with the exception of a few passages which show what newspapers the fair author reads, and what rubrics she observes, they are worthy to be placed by a Christian parent in the hands of his daughter, at that interesting and important era of her life.

*The Illuminated Atlas of Scripture Geography; a series of Maps, delineating the Physical and Historical Features of the Geography of Palestine and the Adjacent Countries: accompanied with an Explanatory Notice of each Map, and a copious Index of the names of places.* By W. HUGHES, F.R.G.S. London: Imperial 8vo.

THE twenty maps in this volume exhibit to view, with as much accuracy as can now be obtained, the various countries to which reference is made in Scripture, as they have appeared at different times, and in their modern state. The physical features of the countries, their hills and valleys, their lakes and streams are delineated clearly, and much light is thrown on their history and geographical peculiarities. It will be of great advantage to the attentive reader of the historical and prophetic parts of the inspired book, especially, to have this volume near his hand. It is in itself an independent work; but it will be a suitable companion to the Pictorial Bible, or the Pictorial History of Palestine, with either of which it may be bound, corresponding with them in size and character.

*The Works of Josephus. Translated by W. WHISTON, A.M.* London: G. Virtue. Part I. Imperial 8vo. pp. 96.

THIS edition of a book which will never cease to be valued by those who delight in scriptural studies will be completed, it is stated, in about fifteen monthly parts, price two shillings each, and will contain many illustrative wood-cuts, and an Introduction by Dr. Stebbing.

*Canadian Scenery Illustrated. From Drawings by W. H. BARTLETT. The Literary Department by N. P. WILLIS, Esq.* Part II. London: G. Virtue. 4to.

THE second monthly part of this interesting work is even more beautiful than the first. It conns a Scene on the River St. Lawrence—



Shanty on Lake Chaudière—Fort Chambly—and March, on Lake Chaudière.

*Cardinal Bellarmine's Notes of the Church Examined and Confuted. Part V. Reply to Bellarmine's Fourteenth and Fifteenth Notes. By BISHOP STRATFORD, and BISHOP GROVE.* 8vo. pp. 52. Price 1s. 6d.

THIS completes the first volume of a valuable series of tracts on the Romish controversy. Some account of the earlier parts may be found in the May number of our last year's Magazine.

*Essays, Addresses, and Reviews. By the Rev. ROBERT NESBIT, Missionary of the Church of Scotland, Bombay.* Berwick: 12mo. pp. 126. Price 2s. 6d.

A VOLUME which might be put into the pocket at any time, with a certainty that it would furnish profitable employment for a spare quarter of an hour.

*The Calvinistic and Socinian Systems Examined and Compared as to their Moral Tendency. By the Rev. ANDREW FULLER. Reprinted from the Edition of 1802.* London: Imperial 8vo. pp. 87. Price 2s.

WE are glad to see this excellent work constituting part of the series of Ward's Library of Standard Divinity; a publication which improves as it proceeds.

*A History of Slavery, and its Abolition. By ESTHER COPLEY. Second Edition, with an Appendix.* London: 24mo. pp. 648.

IT is gratifying to find that this work has reached a second edition in England; but many editions are needed for America. Can no plan be devised for circulating it freely throughout the United States?

*Scripture Comparisons for the Young. By INGRAM COBBIN, A.M.* London: Price 2s. 6d.

ADAPTED for readers between seven and seventeen years of age; elucidating both by cuts and by short dissertations, many of the comparisons which occur in the sacred pages, and tending to produce the impression that the bible is a beautiful, as well as a useful book.

#### RECENT PUBLICATIONS

##### Approved.

Knowledge and Love Compared. In two parts. I. Of Falsely Pretended Knowledge. II. Of True Saving Knowledge and Love. Written as greatly needful to the safety and peace of every Christian and of the Church: the only certain way to escape False Religions, Heresies, Sects, and Malignant Prejudices, Persecutions, and Sinful Wars: all caused by falsely pretended Knowledge, and hasty judging by Proud Ignorant Men, who know not their own Ignorance. By the Rev. RICHARD BAXTER, Author of "The Saint's Everlasting Rest," &c. With a Life and Character of the Author, by Dr. ADAM CLARKE. London: 32mo. pp. 216. Price 1s. 6d.

Slavery in India. The Present State of East India Slavery; chiefly extracted from the Parliamentary Papers on the Subject. Printed March 1828, Aug. 1832, Aug. 1833. By JAMES PEGGS, late Missionary in Orissa, Author of "India's Cries to British Humanity;" A Prize Essay on "The Abolition of Capital Punishments," &c. A Third Edition, revised and enlarged. London: 8vo. pp. 110. Price 1s. 6d.

The Union Harmonist, a Selection of Sacred Music, consisting of original and standard pieces, anthems, &c., suitable for use in Sunday-schools, Congregations, and Musical Societies. Arranged by Mr. T. CLARK, Canterbury. London: (Sunday School Union,) Parts III & IV. Price 1s. each.

The Pictorial History of Palestine. By the Editor of "The Pictorial Bible." Part X. London: imperial 8vo. Price 2s. 6d.

The Christian Minister's Estimate of Life and Death. A Sermon occasioned by the Death of the Rev. John Campbell. Preached at Kingsland Chapel, London, on Lord's day, April 12th, 1840; with a Sketch of his Life and Character. By the Rev. THOMAS AVELING. London: 8vo. pp. 32. Price 1s.

The Christian kept in Perfect Peace. A Sermon occasioned by the Death of the Rev. T. Morell, late Divinity Tutor of Coward College, London; and preached in the Weigh House Chapel, on Sunday morning, March 8th, 1840. By T. BINNEY. London: 8vo. pp. 26. Price 1s.

The Altar of Testimony, a Copy of the Altar of Sacrifice. The Substance of a Sermon preached at the Opening of the Baptist Meeting-house, Spratton, Northamptonshire, on Tuesday evening, March 10th, 1840. By JOHN JENKINSON, Baptist Minister, Kettering. Second thousand. Kettering: 12mo. pp. 21. Price 3d.

Righteousness Exalteth a Nation. A Lecture on Church Extension (partly in reply to Mr. McNeile), delivered in the Weigh-house Chapel, London, on Friday evening, April 24, 1840. By T. BINNEY. London: 12mo. pp. 40.

Advocacy of the Voluntary Principle on Religious Grounds only. No. II. Christianity against Coercion, or Compulsory Churches Unscriptural and Anti-Christian. A Lecture delivered on Wednesday, March 25th, 1840, in Freemasons' Hall, at the request of the Committee of the Evangelical Voluntary Church Association, and published under their direction. By GEORGE REDFORD, D.D., LL.D. London: 12mo. pp. 47. Price 6d.

The Sunday Scholar's Companion; being a Selection of Hymns from various Authors, for the Use of Sunday Schools. The Fifty-first Edition, revised and enlarged. London: (Silver Street Sunday School Society).

An Essay on the Resurrection of Christ, in which Proofs of the Fact are adduced, its Import is Explained, and its beneficial Influence Illustrated. By JAMES DORE, A.M. London: (Tract Society) 18mo. pp. 70. Price 6d.

Joseph Maylim; or, the Runaway Orphan Boy: a true Narrative. Edited by WILLIAM INNES. London: (Tract Society) 18mo. pp. 36. Price 4d.

The Church Member's Monitor: containing a Pastor's friendly Hints and Advices on the Privileges, Duties, and Encouragements of Christians in Church Fellowship; with a view to the Revival and Spread of Scriptural Religion. By CHARLES MOASE. Royton: 32mo. pp. 40. Price 3d.

The Cottage among the Mountains. A Narrative of Peculiarly Interesting Facts. By the Author of "Conversations on Mind and Matter," &c. London: 12mo. pp. 172. Price 3s. 6d.

Frank and William. Dialogues illustrating the Principles of Peace. Reprinted from the American Edition. London: 18mo. pp. 48. Price 4d.

The Boy and the Birds. By EMILY TAYLOR. With Designs by Thomas Landseer. London: square, pp. 194.

# INTELLIGENCE.

## CEYLON.

### BAPTISM AT COLOMBO.

The following extract from *The Colombo Observer*, of Jan. 15, 1840, will be perused with pleasure.

"On sabbath day last, we had the pleasure of witnessing one of the most heart-cheering spectacles that, in this heathen land, can be presented before the eyes of a Christian, anxious for the conversion and salvation of his fellow-men, and the spread of the glorious and life-giving gospel of his Redeemer. We allude to the admission into the church of Christ by baptism of seven individuals, who had been rescued by the power of divine grace and the blessing of God attending the efforts of the missionaries, from a state of absolute paganism, or the no less pitiable and far more dangerous condition of nominal Christianity. Previous to the ordinance being administered, a sermon in Portuguese, suited to the occasion, was preached to a crowded and attentive congregation, in the Baptist chapel, Slave Island, by Mr. E. McCarthy. The ceremony was performed by the Rev. J. Harris, according to the primitive and apostolic mode, the candidates going "down into the water," and "coming up again" after being baptized, or dipped, by the minister of God, in the name of the Father, the Son, and the Holy Ghost;—thus preserving the force and beauty of the emblem used by the sacred writer, and the existence of the analogy between being buried with Christ in baptism, and rising again; and dying unto sin, but becoming alive unto holiness. Before entering the lake, after a hymn had been sung, Mr. H. delivered a most powerful and awakening address in the open air to a large assemblage, which had come together from various motives to witness the performance of this rite, in a manner which to many of them doubtless appeared singular and novel, but which was attended with a degree of awful solemnity, that must have deeply impressed the minds of all present, and induced them if they came to scoff, to remain to pray. The preacher dwelt but slightly upon the difference that exists among Christians of various denominations on the subject of baptism, addressing himself more particularly to the hearts and consciences of his hearers, and urging upon them, by the considerations of the shortness and uncertainty of life and the nearness of eternity, the necessity of immediate repentance and belief in the Lord Jesus

Christ. As the strains of the speaker's voice, who seemed almost inspired by the awful importance of his subject, rose clear and high upon the noontide air, while the calm and silver lake lay glittering beneath the fervid rays of the bright-beaming sun, and the feathery branches of the palm-trees scarcely rustled in the gentle breeze,—imagination transported us to the far off land of Palestine, and for a time standing upon the banks of the high-swelling Jordan we seemed to behold him who was as "the voice of one crying in the wilderness, prepare ye the way of the Lord, make his path straight;" and we heard the Baptist, as of old, addressing the vast multitude who flocked to him to be baptized, confessing their sins, "Who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance!" The candidates for baptism stood by the preacher, among whom a Rhodia from Mackenzie School excited peculiar interest, and attracted attention, not only from his position as the very first (we believe) of this hitherto despised and degraded race who had been, in this manner, admitted into all the exalted privileges of Christianity; but from the evident and deep impression which the truths of the gospel had made upon his soul, his countenance beaming with such intelligence as showed it to be the index of a mind filled with peace and joy unspeakable, and the hope of eternal glory. Well might the preacher, in admitting the out-cast Rhodia into the communion of the church, dwell upon the superior excellence of Christianity, which alone, by its mild and gentle power, is sufficient to break down the barriers and obliterate the distinctions, which proud, uncivilized, and irreligious man has erected between himself and his fellow. Indeed, a more spirit-stirring and gratifying sight can scarcely be imagined. "In England," as was remarked by the missionary, "they talk much of such scenes, and with deep interest: but, oh! what would they not give to partake of the high privilege which we enjoy, of seeing the heathen coming unto Christ as the doves fly unto their windows!"

"We are led to believe, that what we witnessed on this occasion, is but the harbinger of good things to come. The dawn of a brighter day seems breaking, and the shadows and clouds of darkness and idolatry, of sin and superstition which have long brooded over and enveloped this beautiful isle, seem destined soon to roll away and be



dispersed before the bright beams of the Sun of Righteousness, who even now riseth above the moral horizon, with healing in his wings.

"The Lord seems to have bared his arm, and in an especial manner to have blessed the efforts of his servants lately. May the great and good work prosper; may the Spirit of God be poured out abundantly; may the gospel have free course and be glorified; may the Saviour gird his sword upon his thigh, and come and take possession of his inheritance! May idolatry and every thing that exalteth itself against him be cast down; may Budhism perish, and may devil-worship be abolished! May the blessed period soon arrive, when all in this land shall know and believe in the name of Christ, from the least even unto the greatest—when no other name shall be honoured, and no other worship acknowledged, but that of the Lord Jehovah, the Saviour-God! Then, indeed, may highly-favoured Ceylon be termed, in the language of truth, as of poetry, 'The Eden of the sea—the paradise of the East!'"

#### ANNUAL MEETINGS.

As our readers will find in the Missionary Herald, the Irish Chronicle, and the Quarterly Register of the Baptist Home Missionary Society, official accounts of the public meetings held on behalf of the institutions by which they are respectively published, it is not necessary to say more in this place than that they were well attended and harmonious. A brief account of the anniversaries of some of the other societies which have recently transacted their annual business will be pleasant to many of our readers; we have therefore procured authentic information respecting the most important, a portion of which we now present.

##### THE BAPTIST UNION.

A large number of the ministers and other representatives of the churches constituting the Baptist Union, assembled at Salter's Hall, on Monday afternoon, April 27, at three o'clock; when the Rev. James Acworth, A.M., President of Little Horton College, Bradford, who had been invited to preside at the meetings of this year, took the chair.

Prayer was offered by the Rev. J. B. Shenstone.

On the motion of the Rev. J. Belcher, seconded by the Rev. S. J. Davis, it was resolved unanimously:—

That approved ministers of the denomination, not being members of the Union, be affectionately invited to attend the meetings of its present session as visitors.

Mr. Belcher then read the Minutes of the proceedings of the Committee for the past year; whereupon it was moved by the Rev. H. H. Dobney, seconded by the Rev. John Davis, and resolved unanimously:—

That the committee and officers of the Baptist Union have conducted its business during the past year to the entire satisfaction of this meeting; and that the following gentlemen be the officers and committee for the year ensuing:—

##### *Treasurer,*

James Low, Esq., 30, Gracechurch-street.

##### *Secretaries,*

Rev. W. H. Murch, D.D., Stepney College.

Joseph Belcher, Greenwich.

Edward Steane, Camberwell.

##### *Committee,*

Rev. Joseph Angus, A.M., New Park-st.,

Secretary to the Baptist Missionary Society and to Stepney College.

C. E. Birt, A.M., Bristol.

W. B. Bowes, Blandford-street.

S. Brawn, Loughton.

W. Brock, Norwich.

J. Burns, Paddington.

F. A. Cox, D.D., LL.D., Hackney.

J. M. Cramp, St. Peter's.

J. Davis, Church-street.

S. J. Davis, Salters' Hall, Secretary to the Baptist Building Fund, and to the Baptist Home Missionary Society.

J. Dyer, Fen-court, Secretary to Baptist Missionary Society.

B. Godwin, Oxford.

W. Gray, Northampton.

S. Green, Jun., Walworth, Secretary to Baptist Irish Society.

W. Groser.

J. H. Hinton, A.M., Devonshire-sq.

J. Hoby, D.D., Birmingham.

W. Norton, Bow.

J. G. Pike, Derby, Secretary to General Baptist Missionary Society.

T. Price, D.D.

C. H. Roe, Greenwich, Secretary to Baptist Home Missionary Society.

J. M. Soule, Battersea.

J. Statham, Reading.

J. Sprigg, A.M., Ipswich.

C. Stovel, Little Prescott-street, Secretary to Baptist Building Fund.

W. Upton, St. Albans.

Messrs. W. T. Beeby.

C. Burls.

H. Christopherson.

J. Gover.

J. Haddon.

J. M. Hare.

W. Paxon, Secretary to Bapt. Fund.

J. Penny.

T. Pewtress.

Joseph Sanders.

W. H. Watson.

*Corresponding Committee.*

The Secretaries of Associations in England and Wales.

Ireland—Rev. John Bates, *Ballina*.—Rev. C. Hosken, *Clonmel*.

America—Rev. Baron Stow, A.M., *Boston*.

Mr. Belcher brought up and read the petition prepared by the Committee against the proposed extension of the Established Church, as follows:—

To the Honourable the House of Commons of Great Britain and Ireland, in Parliament assembled,

The Petition of the Ministers and Representatives composing the Baptist Union, assembled in London, April 27, 1840, and following days;

Showeth,

That your petitioners are members and ministers of Christian churches connected with the Baptist denomination in Great Britain; that they represent six hundred of the churches and congregations of that body, composed of many thousands of communicants, and largely contributing, by Christian labours and voluntary pecuniary contributions, to the evangelization of the whole country.

That your petitioners are fully impressed with the conviction that the Christian church ought to be supported and extended only by voluntary contributions; and that all other means by which religion may be sustained are unscriptural in their character, and injurious in their results.

That your petitioners have heard, with surprise and deep regret, that it is intended to propose to your Honourable House to grant, from the public treasury, a sum of money for the increase of buildings devoted to the use of the Church of England.

That, independently of their objections to all support of religion from the public funds, your petitioners are fully persuaded that the Church of England does not number a moiety of the inhabitants of the United Kingdom among its adherents; and that the property it possesses is fully adequate to afford ample accommodation to all who desire to worship within its pale.

Your petitioners, therefore, most earnestly entreat your Honourable House to withhold all further grants for the extension of the Established Church.

And your petitioners will ever pray, &c.

It was then moved by the Rev. F. Trestail, seconded by the Rev. John Bane, and resolved unanimously:—

That the petition now read be adopted, and signed by the chairman, on behalf of this Union; and that it be presented to the House of Commons by Edward Baines, Esq.

*Adjourned.*

Tuesday afternoon, April 28.

Prayer was offered by the Rev. A. M. Stalker.

Letters were laid on the table from Stourbridge and Birmingham, on the propriety of petitioning the Legislature to relieve such members of the Denomination as conscientiously object to taking oaths; and the Rev. Dr. Hoby, the Rev. S. Brawn, and Mr. W. H. Black, were appointed a Committee to prepare petitions to the Legislature on the subject.

On the motion of the Rev. Dr. Cox, seconded by the Rev. S. J. Davis, it was resolved:—

That the eleventh rule of the Constitution be altered; and that it henceforth stand as follows:—

“That Annual and General Meetings of the Union are constituted by the Ministers and the Representatives of the United Churches and Associations alone; but that one or more Public Meetings may be held, for the declaration of such of its transactions as may be deemed of public interest.”

*Adjourned.*

Wednesday afternoon, April 29.

Rev. J. Mortlock Daniel offered prayer.

Mr. Black brought up the Report of the Committee on the Abolition of Oaths, and moved that the following Petition be presented to both Houses of the Legislature, by the Right Honourable Lord Denman and J. Brotherton, Esq.; which was seconded by Mr. C. Burls, and adopted unanimously:—

To the Honourable the [Commons] of the United Kingdom of Great Britain and Ireland, in Parliament assembled.

The Petition of the Ministers and Representatives of the Baptist Union, assembled in London, 27th April, and following days,

Showeth,

That many Christians, of various denominations, entertain conscientious scruples on the lawfulness of taking oaths before the civil magistrate, or otherwise, considering them to be inconsistent with their religious profession, and to be forbidden by our Lord Jesus Christ and his apostles; and that members of the Society of Friends, the Moravians, and the Separatists, have consequently been exempted from the compulsory administration of Oaths, by express Acts of the Legislature; nevertheless Protestant Dissenters of the Baptist Denomination still remain subject thereto, not only when their testimony is required in courts of justice, but often on frivolous occasions, and as matters of mere form.

That among the six hundred churches and congregations of the Baptist Denomination, throughout England and Wales which



are represented by your petitioners, there are, and always have been, many persons who hold conscientious objections against the practice of taking Oaths, as now required by law; some of whom, by reason of their refusal to comply with that practice, have suffered heavy losses, and are liable to great and frequent inconveniences; and that your petitioners are convinced that an Affirmation or Declaration, instead of an Oath, would be more in accordance with the spirit of Christianity, and would answer every purpose for which an oath is now required.

Your petitioners therefore pray your Honourable House to extend unto members of the Baptist Denomination the same relief in the premises as is at present enjoyed by those other of their fellow Christians on whose behalf the Legislature has wisely and justly interfered already.

And your petitioners will ever pray, &c.

On the motion of the Rev. T. Price, D.D., seconded by the Rev. C. Stovel, it was resolved unanimously:—

1. That this Union, convened in Annual Session, feels bound to reiterate its strong and deepening conviction of the inherent wickedness of the slave system recently existing in our colonies, and still perpetuated, in fearful magnitude, and with features of increasing rigour and cruelty, among our brethren of the United States.

2. That while we rejoice in the fact of many of the ministers and other members of our Denomination in America having given in their adhesion to the righteous principle of immediate and entire abolition,—a principle so consonant to the spirit, and so clearly deducible from the precepts of our holy faith,—we deeply deplore that the great majority of our churches in that country are still either directly engaged in upholding the slave-system, or, by their supineness and silence, are lending it the aid of a most criminal neutrality. That we deem their conduct in this respect the more culpable from the increased attention which the subject has recently obtained, the awful disclosures of the enormity of slavery which have been made, and the faithful, earnest, and beseeching exhortations with which they have been plied.

3. That the Ministers and Messengers now assembled are especially affected by the monstrous inconsistency thus exhibited by their Transatlantic brethren,—an inconsistency the more glaring and inexplicable, from the admissions which many of themselves have made, and the false principles by which it is attempted to justify the continued support of the system.

4. That we regard this state of things as a most serious blot upon the Christian repu-

tation of our brethren, and as highly offensive to the God whom we serve, and therefore beseech them, for the honour of our common faith, in deference to the authority of the Lord, and in pity to the souls of their bondsmen, that abandoning the plans of an ungodly expediency, they would instantly and with one accord, put from them the accursed thing, and use their legitimate influence as citizens for its entire extinction throughout the length and breadth of their land.

5. That these Resolutions be forthwith forwarded to the Rev. Baron Stow, A.M., of Boston, the valued Correspondent of this Union, with an affectionate request that he will communicate them to the American Abolition Society, and obtain their insertion in the newspapers and periodicals of that country.

On the motion of the Rev. E. Steane, seconded by the Rev. W. H. Murch, D.D., and supported by the Rev. F. A. Cox, D.D. LL.D., it was resolved unanimously—

1. That the information communicated to this Union during its present session of the increase of our denomination, both in Britain and America, has awakened sentiments of lively gratitude to God, and is regarded as an answer to special prayer; and that the Pastors and Messengers now assembled, viewing it in this light, affectionately recommend the continued and still extended adoption of extraordinary meetings designed to awaken professing Christians to a more adequate sense of their obligations, to redeeming mercy, and more earnestly to invite sinners to “the common salvation.”

2. That recognising in the Christian ministry the divinely selected instrument by which the body of Christ is to be edified and souls converted, this Assembly feels it to be of the first importance to obtain a larger supply of Pastors, Evangelists, and Missionaries; that the exigencies of our native land and of the world at large demand their multiplication to an indefinite extent; that our own denomination, in many instances, languishes for want of men endowed with natural and acquired ability, fitting them, under the gracious illuminations of the Holy Spirit, for ministerial work; and that therefore, in conjunction with prayer to “the Lord of the harvest, to send forth labourers into his harvest,” they earnestly recommend our existing Colleges to the increased support of the Churches, rejoice to be apprised of incipient efforts for the institution of a Theological Seminary in the city of Glasgow, and repeat their conviction expressed last year of the desirableness of a similar institution being planted in the midland counties.

3. That while the Pastors and Messengers

of the Churches now assembled entertain, and take this occasion to express, unfeigned brotherly love towards all their fellow-Christians of every denomination, and have no intention by any language employed in this resolution to declare an opinion on terms of communion, they record their conviction that all schemes of union which proceed upon mutual compromise in relation to any of the commands, ordinances, or institutions of the Lord Christ, are in principle at variance with the Word of God, and can therefore be productive of no practical good; and that the position in which the Baptist denomination has been, in the course of Divine Providence, placed by recent circumstances, requires them to act with fidelity to their Master and to their brethren, by bringing prominently into notice their grand peculiarity—the personal nature of Christian obligation from first to last, and the consequent exclusive fitness of believers as the subjects of baptism; and to make the fact everywhere known, that in practising immersion they are not acting the part of innovators or sectarians, but are pursuing a practice maintained in all the Oriental Churches from the first age until now; universally prevalent in the Western Churches for thirteen centuries; declared to be philosophically just by scholars of all countries and all communities; prescribed still by the Church of England; departed from only in countries over which Popery has prevailed; superseded by a single vote in the Westminster Assembly of Divines, when twenty-four gave their suffrages for retaining immersion, and twenty-five for substituting sprinkling; and rejected only in modern times, and by a comparatively small minority of the Christian church.

*Adjourned.*

Thursday Evening, April 30. The Public Meeting was held in New Park-street Chapel.

The Rev. J. Peggs offered prayer; an abstract of the Report was read; several of the foregoing Resolutions were communicated; and addresses were delivered by the Rev. Messrs. Cramp, Daniel, Burns, Winter, and Stovel.

Friday Morning, May 1, Salter's Hall.

Rev. W. Groser offered prayer.

On the motion of the Rev. J. M. Cramp, seconded by the Rev. S. Brawn, it was resolved unanimously:—

That the Report, an abstract of which was read at the Public Meeting at New Park-street, be published and circulated throughout the denomination, under the direction of the Committee.

On the motion of the Rev. Thomas Mor-

ris, seconded by the Rev. John Bane, it was resolved:—

That this Union entirely concurs in the view taken by the late Committee of this body, of the question at issue between the British and Foreign Bible Society and the Baptist denomination, as expressed in their resolution of November 15th, 1839; that they approve the determination then taken once more and finally to communicate with the Committee of the Bible Society on the subject, together with the arguments and temper of the Memorial presented; and that they view with satisfaction the measures subsequently adopted for the creation of a distinct society, in the formation of which they see reason to congratulate the Union on one of the most important results of its existence, the Baptist denomination of the United Kingdom on a providential call to a distinguished position of responsibility and usefulness, and all parties interested in the diffusion of the Sacred Scriptures on the acquisition of a needful and invaluable auxiliary.

On the motion of the Rev. J. M. Cramp, seconded by the Rev. C. Stovel, it was resolved unanimously:—

That no alteration be made in the constitution of this Union, unless at a General Meeting, and after notice of a motion for the intended alteration shall have been given to the Secretaries and published by them, either by advertisement in the *Baptist Magazine*, or by Circular to the United Ministers and Churches, so that at least one month shall elapse between the publication of the notice, and the assembly of the General Meeting.

On the motion of the Rev. J. H. Hinton, A.M., seconded by the Rev. James Peggs, it was resolved unanimously:—

That this Union, having learnt, from Parliamentary papers, the appalling fact that more than eight hundred thousand of our fellow-subjects in the East Indies are held in the cruel bondage of slavery, earnestly commends the accomplishment of their freedom to the consideration, efforts, and prayers of the members of our Churches throughout the empire.

On the motion of the Rev. E. Adey, seconded by the Rev. J. Belcher, it was resolved unanimously:—

That the Rev. Dr. Murch, the Rev. Edward Steane, and the Rev. Charles Stovel, be appointed to attend the approaching Anti-Slavery Conference, as Delegates from the Baptist Union.

On the motion of the Rev. E. Steane, seconded by the Rev. S. J. Davis, it was resolved unanimously:—



That this Union, assembled in Annual Session, expresses its deep affliction and shame, that notwithstanding the long-continued efforts which have been made to dis sever the Government of India from its connexion with idolatry, very little has yet been done towards the attainment of so desirable an object; and concerned for our national reputation, for the relief of the servants of the East India Company, who, in conjunction with others, have complained of its heavy oppression on their consciences; and, above all, for the honour and progress of our common Christianity, earnestly call the attention of our churches to the subject, with the view, by a general expression of public opinion in relation to it, to effectuate the accomplishment of the desired object.

On the motion of the Rev. E. Davis, seconded by the Rev. C. Stovel, it was resolved unanimously:—

That the cordial thanks of this Union are due, and are hereby given to its Secretaries, for the able and efficient manner in which they have discharged the duties of their office.

On the motion of the Rev. E. Steane, seconded by the Rev. J. Belcher, it was resolved unanimously:—

That the cordial thanks of this Union be presented to the Rev. James Acworth, A.M., for the able and courteous manner in which he has presided over its several meetings during the present Session; and to the pastors and deacons of the Churches at Salter's Hall, and New Park-street, for the use of their Chapels.

The brethren then united in singing,

"Blest be the tie that binds," &c.

And the Chairman concluded the business of the session with prayer and thanksgiving.

In the course of the session, several other resolutions were proposed, which were withdrawn or negatived, among which was one brought forward by the Rev. James Peggs, and seconded by the Rev. W. Groser, recommending the churches to consider the propriety of petitioning for the entire abolition of Capital Punishments. We advert to this, for the sake of directing the attention of those of our readers who are in possession of the Baptist Magazine for 1839, to an Essay in the number for July, in which the incompatibility of Capital Punishment with the principles of the gospel dispensation, and with the interests of society is shown, and the argument that it is authorized by scripture in the case of murder is refuted.

INSTITUTION FOR THE EDUCATION OF THE DAUGHTERS OF MISSIONARIES, WALTHAMSTOW.

May 1. A Public Meeting of this valuable Institution was held at the London Tavern, Bishopsgate-street, on Friday, the 1st of May, at which a report of its proceedings and a statement of its finances were presented. Joseph Trueman, Esq., of Walthamstow, took the chair. The attendance was numerous and highly respectable. After prayer had been offered by the Rev. Eustace Carey, the Report was read by the Rev. J. Dyer, Secretary to the Baptist Missionary Society, from which it appears that eighteen children are now enjoying the benefits of the institution, and that about ten more are expected to be added to it by Midsummer next. The speakers on the occasion were, Wm. Alers Hankey, Esq., Rev. Eustace Carey, Sir Culling Eardley Smith, Rev. Dr. Morison, Rev. J. Dyer, Rev. E. Crisp, Rev. T. Binney, Rev. N. M. Harry, Rev. J. Smith, (of Madras,) and Rev. J. J. Freeman. Messrs. Carey, Crisp, and Smith, who had been in India, strongly urged the necessity of such an Institution, from the extreme difficulty of procuring any suitable education for their children in heathen countries. Their powerful and affectionate appeals were warmly responded to by the meeting, and produced an impression that will long be remembered. The only regret appeared to be that the Institution could not, from its present limited resources, embrace the sons as well as the daughters of Missionaries; but the hope was expressed that this important object might be attained ere long.

BRITISH AND FOREIGN TEMPERANCE SOCIETY.

May 2. The Ninth Annual Meeting of the members of the British and Foreign Temperance Society was held at the Hanover-square Rooms, on Saturday, the 2d inst.

The Bishop of Norwich, who was called to the chair, observed that the population of Great Britain and Ireland was about twenty-five millions; the cost of bread for that population was twenty-five millions of money per annum, but the cost of ardent spirits was forty-four millions, 31,000,000 gallons being consumed. One might almost exclaim, "one poor ha'p'orth o' bread to all this sack!" The quantity of spirits thus consumed would make a river one hundred miles long, three feet deep, and thirty feet wide, a fact almost surpassing belief. It was a second Acheron, down which thousands and tens of thousands were annually borne to eternal death, without a struggle for immortality or a supplicating eye raised

to heaven. Unfortunately, as in most cases, there was a great diversity of opinion on this subject, so that many were restrained from joining Temperance Societies, lest they should be driven to the adoption of all sorts of intemperate opinions. He would not abuse the Teetotalers, they consisted chiefly of working people, who said, "We know ourselves, and we cannot trust ourselves. Our motto must be, 'Touch not, taste not, handle not.' We must at once cease from the use of that which may be a snare to us." Now he would honour the feelings of men who argued and acted thus. But still it was not necessary that persons of more refined habits and exalted intellect should be compelled to go to that extreme. He had witnessed the good effects of the Teetotal principle amongst manufacturing populations, and affirmed, that while on the one hand the Temperance people were not to be censured for not going to the same lengths, Teetotalers were not to be condemned for adopting that rigid discipline which the nature of their particular circumstances required. It had been said, that the use of opium had been substituted for that of ardent spirits amongst our manufacturing population, but as far as his inquiries and observation had gone, that did not appear to be the fact. At the same time he believed that many drunkards had resorted to opium because they required a stronger stimulant than that furnished by ardent spirits. One thing, however, was certain, that the man who gave up intoxicating drinks and took to opium, was in the situation of the poor wretch whose house having been cleansed and garnished became the dwelling of a legion of fiends of a worse character, and he was thereby sealed seven-fold more the child of perdition. After some allusions to the proceedings of Father Mathew in Ireland, whom he believed to be working a real moral reformation among the people of that island, and whose example in this respect, he trusted, would be followed by the Protestant clergy, his Lordship concluded by calling for the Report, which was read by the Rev. Owen Clarke.—It referred in terms of congratulation to the members of the Society on the decreased consumption of ardent spirits during the year 1839. In 1838, the quantity of rum entered for home consumption was 3,658,000 gallons; in 1839, it was but 2,800,000 gallons, being a diminution of 858,000 Imperial gallons. The quantity of foreign spirits (geneva and brandy) for 1838, was 1,316,000 gallons, whilst that for 1839, was 1,186,000 gallons. The use of ardent spirits, indeed, was almost banished from the upper classes of society. But the increase in the consumption of opium amounted unfortunately to 10,000 lbs. The Report alluded in terms of regret

to the increase in the number of public houses and gin-shops, and to the continued existence of beer-shops, which were so many nurseries of crime, vice, and rebellion. The Committee noticed with approbation the closing of public houses and gin-shops on Sundays until one o'clock, and recommended appeals to the Legislature for the entire discontinuance of the practice of encouraging tippling in public houses throughout the Sabbath. The accounts of the progress of temperance on the Continent, and in all the British colonies, were encouraging. At the last Annual Meeting of this Society, a debt of 36*l.* 8*s.* 3*d.* was due to the Treasurer. Since then, 837*l.* 12*s.* 11*d.* had been expended, and only 779*l.* 19*s.* 3*d.* received; leaving a balance of 96*l.* 1*s.* 11*d.* against the Society, besides engagements to the amount of 150*l.*

#### WESLEYAN MISSIONARY SOCIETY.

May 4. At the meeting of this Society, which was held in Exeter Hall, Sir Peter Laurie presided. In the summary with which the Report concluded, it was stated that the principal or Central Mission Stations occupied by the Society, in the various parts of the world, are about 240. The missionaries are 362, besides catechists, local preachers, assistants, superintendents of schools, schoolmasters and mistresses, artizans, &c., of whom upwards of 300 are employed at a moderate salary, and 3,350 afford their services gratuitously. . . . The number of communicants on the mission stations, according to the latest return is 78,228, being an increase of 5,578, on the number reported last year. This total does not include the number under the care of the missionaries in Ireland . . . The number of the scholars in the mission schools is 53,703.

The total income last year was 92,697*l.*, being a net increase of 7,879*l.*, and the total expenditure 104,017*l.* From this statement it clearly appeared, that a permanent additional income of 12,000*l.* per annum was required, in order to maintain the present scale of operations.

When the collection was made, the Rev. Dr. Bunting read a long list of Donations and Subscriptions. Amongst them was one of a thousand pounds, from the father of the murdered Missionary Threlfall, who had requested that his part of the inheritance might be presented to the Society.

#### CHURCH MISSIONARY SOCIETY.

May 5. At the fortieth Annual Meeting of this Society, the Earl of Chichester occupied the chair. From the Report which was presented it appeared that the receipts



of the year amounted to 100,252*l.* 6*s.* 2*d.* This sum, however, includes remittances amounting to about 4,000*l.*, which in strictness belonged to the income of the preceding year. The expenditure of the year was 90,901*l.* 8*s.* 4*d.* But this sum, though large, does not fully represent the ratio of expenditure in the missions; the amount which has become payable in the course of the past year on account of the New Zealand and Jamaica Missions, being considerably below the ratio of their expenditure. Though the Committee have not yet been able to prepare the estimates of the current year's expenditure, the progressive enlargement of the Society's operations renders it impracticable adequately to sustain them unless contributions in future years are commensurate with those of the year just closed. With an outlay the last year below the ratio of expenditure necessary to maintain existing establishments, not half the deficiency of the year 1838-39 has been replaced. Under these circumstances the Committee earnestly press on the attention of the members the serious character of the Society's financial situation. But while the Committee thus speak, they reiterate their devout thankfulness to Almighty God for the powerful sympathy which has been awakened in the public mind on behalf of the Society. "The calls for this liberality wax indeed louder and louder. The demands for help from every quarter of the world augment with unparalleled rapidity, and the exceeding bitter cry of those who are *perishing for lack of knowledge* is penetrating every town and hamlet of our land. The appeals, therefore, both for missionaries and for the supplies needful to maintain missions, must be made stronger and stronger. The Committee, putting their whole confidence in God's mercy, do trust that the grace already so much augmented will continue to increase. They earnestly look forward to that day when the Christians of our Church shall feel the entire force of the constraining motive urged by the Apostle to the Gentiles, 'Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for our sakes he became poor, that we through his poverty might be made rich.'"

#### CHRISTIAN INSTRUCTION SOCIETY.

May 5. On Tuesday evening, at six o'clock, the fifteenth Annual Meeting of this institution was held in Finsbury Chapel. Sir Culling Eardley Smith presided.

The Rev. J. BLACKBURN read the report. It commenced by alluding to the outbreaks of chartism during the past year, and the spread of infidelity, and then showed the adaptation of this Society to

counteract those evils. On the review of its past history, the Committee were convinced that it had effected not a little towards those important objects. The returns proved that the agents had not only maintained but extended their efforts; for while the number of visitors had only been increased by twenty-four, twenty additional prayer meetings had been established; the number of families under visitation had increased also by 5,736. In the churches of the metropolis 2,164 Christian brethren were steadily devoted to their work. These were connected with one hundred federated Associations, and were in the habit of visiting 59,101 families. Besides the advantages which must flow from the loan of more than one million and a half of religious tracts, it was gratifying to know that many other efforts, favourable to the social and spiritual improvement of the people, resulted from the system of visitation. During the past year, 3,647 children had been induced by the visitors to attend sabbath or day-schools; 2,943 cases had been relieved; and 959 copies of the Scriptures had been circulated. Connected with the gratuitous duties of the visitors, were the services of thirteen stipendiary agents. Their labours were auxiliary to those of the associated visitors, and contributed, in no common degree, to further their usefulness. The stations for prayer-meetings or the preaching of the gospel, amounted to 140, at each of which one and sometimes two such services were held every week. They were attended, at the lowest computation, by 2,000 persons, who rarely, if ever, went to a more public place of worship. The Report then referred to the second department of the Society's usefulness—the preaching of the gospel in tents or under the open heavens in the fields, by the way side, and in the streets of the city. In London and its immediate suburbs the five tents belonging to the Society were pitched on the Lord's-day during the summer season. With the return of the winter, the committee made their arrangements for four courses of lectures upon subjects connected with the evidences, doctrines, and practice of Christianity, which were delivered by ministers connected with the Society. The committee had continued to afford assistance to feeble associations, both in the metropolis and throughout the country. In conclusion, the committee earnestly invited the co-operation of all the ministers and churches of Christ throughout the metropolis, to come forth to the help of the Lord against the mighty.

E. PITMAN, Esq., read the treasurer's accounts, from which it appeared, that the receipts during the past year were 1,528*l.* 12*s.* 8*d.*; the expenditure, 1,636*l.* 1*s.* 3*d.*;

leaving a balance against the Society of 107*l*. 8*s*. 7*d*.

#### BRITISH AND FOREIGN BIBLE SOCIETY.

*May 6.* At the Thirty-sixth Annual Meeting of the members and friends of this Society, Lord Bexley, the President of the Society, on taking the chair said, that in opening the proceedings of the Thirty-sixth Anniversary of the British and Foreign Bible Society, it was with great pleasure he had to announce that the Report for the present year contained matter for much congratulation. The funds had this year exceeded those of any former years, and the operations of the Society had been extended beyond all former precedent.

The Rev. A. BRANDRAM (one of the Secretaries) read the Report, which commenced by stating that in no former year had the Society's revenue been so large, nor its distribution of the Scriptures so great, and that perfect harmony had characterized all the proceedings of the Committee-room during the past year. In France there had been issued from the Society's depot in Paris, 137,097 copies of the Scriptures, being an increase of 15,685 above the former year, making since the opening of the depot in 1820, 1,396,791 copies. Seventy-two colporteurs had been employed during the year, and 97,904 copies had been disposed of by them. Dr. Pinkerton had issued from the Continental States 55,442 copies, being an increase of 7,092 above the previous year. The Bible Societies of Switzerland continued their labours. Several hundreds of Old Testaments have been distributed amongst the Jews on the Continent. The Evangelical Society of Geneva now employed more than fifty instead of twenty-six colporteurs; 1,000 additional copies had been granted to the Society, whose labours amongst the military were very successful. The whole number circulated in the German States, &c., was 1,999,606 copies. 18,366 copies had been circulated in Belgium, making in five years 76,000; in Poland 9,498 copies. At Stockholm 7,478 Bibles and 13,282 Testaments were issued during the year. The circulation of the Scriptures in Denmark, Sweden, and other northern countries, was advancing. It was interdicted in Spain, but still the desire of the people, and the zeal of some who feel for their spiritual darkness, would not permit it entirely to stop. In Greece the number of copies issued from the depot at Athens exceeded that of any former year. The completion of the modern Greek Scriptures was a circumstance in which the Society greatly rejoiced. In Smyrna 5,101 copies had been circulated. In Wallachia the work was successfully going on. The

printing of the Bulgarian New Testament was completed. In India the demand for, and the distribution of the Scriptures was immense, and various grants of copies and paper for printing had been made to the several Auxiliaries there. The direct communication between the agency and China had been stopped for the present; but the Committee gladly availed themselves of every opportunity for disseminating the word of God amongst the Chinese and Malays. From New South Wales, the South Sea Islands, the Cape of Good Hope, British North America, and the West Indies, large remittances for the purchase of copies of the Scriptures, in addition to the grants made, had been received. Amongst the Memorials sent to the Society for aid, the first received was from John Williams, a name associated not only with missionaries, but with martyrs. Having laboured with extraordinary toil and success among the heathen, doing more than any missionary of modern times, and having for a while returned to his native land for the purpose of acquiring assistance to accomplish still more, he again resumed his work only to fall a victim to ignorance and cruelty, and to leave his mangled body on those shores where his aim was to plant the standard of the cross. A grant of 252*l*. had been made to the London Missionary Society toward the expenses of printing a version of the Scriptures for New Zealand, making six languages of that country into which the Scriptures are now translated. The persecution of the Christians in Madagascar still continued, and prevented the circulation of the word of God. A letter transmitted from some of the sufferers concealed in caves and dens there says,—“We are in great jeopardy; men are sent to search for us and to put us to death wherever they find us, being commanded not to take us into the towns lest we should pollute them with the sorceries which we have learned from the whites. They are commanded to throw us into holes dug for the purpose, head downwards, and then to pour boiling water upon us.” Six persecuted Christians had arrived in this country during the year, four of whom presented themselves to the Committee one day, and thanked them for the services rendered to their countrymen by the Society.

The Report alluded to the controversy respecting the translation of the word βαπτίζω into various versions, and declared that, upon mature deliberation, the Committee saw no reason to depart from their resolution formerly come to, it being manifest that the translations they have made had been honoured in the conversion of souls, and, as a venerable French pastor had remarked, “It is manifest that the New



Testament in the Vulgate translation has not lost the Divine character of the sacred Scriptures, which are able to make wise unto salvation. Neither Jerome nor his translation have deprived the sword of the Spirit of its edge."

The Report concluded by an earnest appeal to the members of the Society for the maintenance of peace. It noticed the loss of two of its Vice-Presidents, the Duke of Bedford, and Sir W. W. Wynn; and the addition of the Bishop of Peterborough to the list. The receipts of the year amounted to 111,449*l.* 13*s.* 1*d.*, exceeding the amount of last year by 6,200*l.*, and being 3,700*l.* more than in any preceding year. The sum of the engagements of the Society was 80,000*l.*; the issues of Bibles and Testaments 776,310, exceeding those of last year by 118,142, and making the total issues in thirty-six years 12,322,471. An important measure had been adopted during the past year. It had been determined to issue to the poor and to Sunday-schools, and to all other schools in which the children of the poor are taught, Bibles at 1*s.* 6*d.* each, and New Testaments at 6*d.* each. During the three months since that measure had been in operation, 185,218 copies have been sold at the reduced price, on which the Society had suffered a loss of 6,970*l.* 3*s.* 10*d.* To meet this loss the Southwark Auxiliary Society had subscribed 808*l.* 4*s.*, in addition to its ordinary yearly contributions, which were larger than usual. The Committee hoped this example would be imitated. The number of new societies formed during the year was 174; but twenty-three had become extinct, so that the increase was 151, and there were 2,572 Societies in connexion with the parent Institution.

We extract this account from *The Record*.

#### SOCIETY FOR PREVENTING CRUELTY TO ANIMALS.

May 6. On Wednesday afternoon the Annual General Meeting of this Society was held at Exeter Hall, Strand. The chair was taken by Lord Viscount Mahon, in the stead of his Royal Highness the Duke of Cambridge, who had sent a note of apology, at the same time enclosing his annual donation of 10*l.* The chairman addressed the meeting in an able speech, explanatory of the nature and tendency of all societies for the prevention of cruelty to the brute creation. The noble Lord dwelt strongly on the merits of the institution, and concluded by showing clearly that it must have a strong and most beneficial effect on the moral character of the lower orders. Lord Dudley Stuart fully concurred in the opinions just expressed. The secretary read a very long but most interesting report, from which it

appeared that, although the exertions of the officers of the society had been unabated, the number of convictions for cruelty since last year had materially diminished. Societies were formed in Scotland, Ireland, Jamaica, &c., and in the provincial parts of England, and much good had been already effected. The report among a mass of other matter, contained an account of numerous subscriptions, donations, &c. Sir George Chetwynd addressed the meeting in an able speech, and the report and resolutions as to further exertions in behalf of the dumb creation having been passed, thanks were voted to the chairman, and the meeting separated.

#### SUNDAY SCHOOL UNION.

May 7. The subscribers and friends to this Institution held their 37th Anniversary at Exeter Hall. The large room was densely crowded by Sunday-school teachers and the friends of religious education. At 6 o'clock Sir C. E. SMITH, Bart. took the chair amidst the repeated plaudits of the assembly.

Mr. WATSON read an abstract of the report. It commenced by detailing the foreign operations of the Society, and contained many interesting extracts from the correspondence of various friends of the institution illustrating the benefits it had conferred. In reference to home proceedings it stated that 22 grants had been made during the past year in aid of the expense of erecting Sunday-school rooms, amounting to 495*l.* making the total number of grants up to the present time 174, amounting to 3,884*l.* The committee had continued to carry out their plan of visiting local unions when requested so to do by the committee of those Institutions. The number of Sunday-school lending libraries granted this year, had been 127, making a total of 598. The loss which the society had sustained by those grants amounted to 1,187*l.* The cash grants amounted to 108*l.*; the book grants to 219*l.* 11*s.* 9*d.* The sales of the publications at the Depository during the past year had amounted to 8,916*l.* 11*s.* 7*d.* The report then alluded to the uniform penny postage, and the facility it afforded for corresponding with children after they had left the schools. The demand upon the funds had not only exhausted the balance of 396*l.* 12*s.* 6*d.* in hand last year, but grants had been made by anticipation to the extent of 225*l.* 12*s.* 6*d.* The lectures delivered in the library and reading-room had been addressed to crowded auditories. It concluded by referring to the alteration in the prices of Bibles and Testaments made by the Bible Society.

The speeches were appropriate and animated, and the interest of the meeting was well sustained to its close.

## RELIGIOUS TRACT SOCIETY.

May 8.—The forty-first annual meeting of this valuable Society was held on Friday evening, and was very respectably attended: S. Hoare, Esq., took the chair.

Mr. W. Jones (the Secretary) read an abstract of the report. It referred to tract operations in China, Malacca, Pinang, Singapore, Batavia, Burmah, Asam, India within the Ganges, Australia, New Zealand, South Sea Islands, Navigators Islands, South Africa, West Africa, African Islands, Spanish America, Brazils, Hayti, West Indies, British North America, France, Britany, Switzerland, Belgium, Spain, Portugal, Italy, Germany, Norway, Sweden, Russia, the Mediterranean. Especial reference was made to the efforts of the committee to counteract the progress of popery in foreign lands.

In reporting the domestic proceedings, a tribute was paid to the memory of two devoted and long attached friends of the Society recently deceased—the Rev. John Campbell, of Kingsland, and the Rev. W. Bolland, A.M., Vicar of Swineshead and Frampton, Lincolnshire.

The following general grants have been made for home circulation:—

Scotland . . . . .	80,262
Wales . . . . .	42,176
Ireland . . . . .	400,000
Sabbath-day circulation . . . . .	197,127
Soldiers, sailors, river and canal men . . . . .	116,243
Home Missionary Society's agents . . . . .	78,764
London City Mission, Christian Instruction and District Visiting Societies, and Town Missions . . . . .	1,013,216
British Emigrants . . . . .	27,223
Prisoners . . . . .	13,007
Hospitals . . . . .	5,622
Union and Workhouses . . . . .	13,647
Railroad workmen . . . . .	63,763
Fairs . . . . .	195,700
Races . . . . .	9,200
Foreigners in England . . . . .	3,250
Anti-infidel . . . . .	63,370
Miscellaneous grants, including Christian Spectator, Specimens sent to Subscribers, Theological Students, Village Circulation, &c. . . . .	910,469

The publications gratuitously circulated at home, during the past year, amount to 3,233,039, being 918,081 beyond the number granted for similar objects in the preceding year. The value of these supplies amounts to the sum of 2,876l. 19s. 2d.

Special efforts have been made against the destructive vice, drunkenness; and 250,000 copies of a tract written on this subject gratuitously supplied for circulation

in the metropolis. Large numbers have also been distributed in various parts of England. The committee have likewise directed their attention to the progress of infidelity and Socialism; and 255,000 copies of anti-infidel publications have been issued.

The total number of Circulating Libraries granted during the year amounts to 281, exclusive of those sent to foreign lands, of the value of—

For day and Sunday schools . . . . .	£400	10	0
For young ministers and catechists . . . . .	61	6	9
For Union Houses . . . . .	36	14	6
For miscellaneous objects, emigrant vessels, the army, navy, &c. . . . .	346	19	0
	£845	10	3

The new publications issued in the year amount to one hundred and seventy-four.

The publications issued from the Depository during the year amount to 19,425,002, being an increase of 1,382,463; making the total circulation of the Society, in about eighty-six languages, including the issues of foreign societies assisted by the Parent Institution, to exceed 315,400,000.

The state of the funds is as follows:—

Contributions received from the	
Auxiliaries . . . . .	£2,423 4 3
Donations and Life Subs. . . . .	1,141 18 10
Annual Subs. . . . .	2,102 3 6
Christmas Collecting Cards . . . . .	259 16 6
Congregational Collections . . . . .	55 14 11

The total benevolent income of the year, without deducting the collector's poundage, and free from all other charges and expenses whatever, is . 6,114 6 0  
Being an increase of . . . . . 631 19 10

Gratuitous issues in money, paper, publications, and libraries . . . . . 9,004 12 0

Being an excess beyond the total benevolent income of . 2,890 6 0

Legacies . . . . . 394 18 9

Total receipts of the Society £61,117 16 8

The report concluded by an appeal for increased contributions.

## BRITISH AND FOREIGN SCHOOL SOCIETY.

May 11.—At the annual meeting of this Society which was held in Exeter Hall, and was most respectably attended, Lord John Russell was to have presided, but the melancholy death of his Lordship's uncle pre-



venting his attendance, the chair was occupied by Sir George Grey.

The report commenced by referring to the decease of the Society's late president, the Duke of Bedford, and stated that the present Duke had consented to occupy his place. The model schools continued to afford the same unmingled satisfaction which it had been the privilege of the committee in past years so unequivocally to express. The experience of each successive year deepened the conviction of the importance of the training establishment. It also referred to the new normal school, and stated that at least 20,000*l.* would be required for the purpose of completing it, 11,000*l.* being the whole amount yet received. In the distribution of the Government grant, 78 applications from British schools had been made. The sums applied for had amounted to 12,666*l.* 17*s.* 3*d.*; the sums offered by the Privy Council to 6,969*l.*: 21 applications were yet under consideration. It also referred to local societies, and stated several interesting facts, tending to show the advantages they had conferred on the community. In illustration of popular ignorance, it stated that in the three months of July, Aug., and Sept., 1838, there were 27,767 couples married in England and Wales, of whom 8,733 men, and 13,624 women, signed the registers with a mark. Foreign operations next came under consideration. From the second report of the Jamaica Education Society, it appeared that there had been a clear increase in the schools, during the year, of 2,863 day, 227 infant, 617 evening, and 2,663 Sunday, scholars; the total number of scholars being 17,177. After referring to Sydney, Van Dieman's Land, South Australia, Canada, and the United States, the Report alluded to the finances, which, although far from being adequate to the necessities of the institution, presented a more cheering aspect than heretofore.

On Friday, a public examination of the boys taught by the British and Foreign School Society took place in the Society's school-house, Borough-road. The examination was announced to commence at 11 o'clock, some time before which period raised platforms at the upper end and down each side of the school-room were densely crowded with highly respectable visitors, amongst whom were a large proportion of ladies, and members of the Society of Friends. The body of the school was occupied by about 400 boys seated in rows, from six to thirteen years of age. At eleven o'clock Lord Viscount Howick and a party of friends arrived, and his Lordship, amidst loud applause, immediately took the chair. He was soon after followed by the Right

Rev. the Lord Bishop of Norwich, Sir C. Lemon, and several other gentlemen.

Mr. Crossley, the chief master of the school, was then requested to begin the examination, and giving the word of command to the children, they went through several manual evolutions with surprising precision. Several boys, the heads of their class, called monitors, then stood up, and each examined a class. A class spelt such words as resurrection, idolater, &c., and then explained fully the meaning of each word, whilst the rest of the boys wrote the words down on slates. These were afterwards handed up as specimens of writing, and many of them were written in an exceedingly bold, steady hand. The youngest class—a set of little fellows about six or seven years of age—was then examined in words of one syllable, all the meanings of which, and the uses of the subject named, they fully explained. After these examinations had been gone through, showing generally a thorough acquaintance with all the meanings of words, a class of elder boys was examined by the master in poetical reading, the whole of them reading with great distinctness and accuracy, and many of them with proper emphasis, and exceedingly well. They were then examined as to the meaning of what they had read, and in the construction of the sentences; and afterwards went through some severe tests as to their knowledge of construction of sentences, by parsing several, which were given to them.

The Bishop of Norwich and several of the visitors then examined the boys as to their knowledge of Scripture, with which they exhibited a most intimate acquaintance, answering every question readily, and often supporting the answers with long and numerous quotations. They were then examined as to their knowledge of geography, and several of the boys, on being asked, drew maps of different countries. In their knowledge of this science they were severely tested. They were asked the different routes to China, and the way in which several of them explained how a ship might proceed from London to China, and the way there overland, showed them to be thoroughly grounded in this science. They were then examined as to their knowledge of England, and the greater part appeared to know every chief town of every county, and the name of every stream in it, and where each was situated. Their drawings were next exhibited; and a very intelligent boy of thirteen years of age fully explained a large drawing on a board in chalk which he had himself very accurately executed, without the aid of any rule or instrument, of a high pressure engine, and on being questioned, explained the difference in principle between an atmospheric and a high pressure

engine. Several drawings of animals very beautifully executed in chalk were then shown; and some architectural sketches, in which the boys were examined, evinced a thorough knowledge of the nomenclature of different orders of architecture. A number of the problems of the 1st book of Euclid were then exhibited on a board, and several of them were demonstrated. One boy, who sat silent, was asked to demonstrate the 47th problem, the diagram of which was on the board, and demonstrated it without being at all in fault. They were then examined by the Bishop of Norwich as to their knowledge of botany, and gave the classifications of Linnæus to several flowers and plants, which were shown to them. But their most surprising attainments were in mental arithmetic, several of the boys answering the most difficult questions with a rapidity and accuracy truly astonishing. This appeared to be a very favourite study with them, twenty little voices at once shouting out the answer. As an example, a gentleman amongst the company present asked, "If a man travel at the rate of ten miles an hour for eight hours a-day for three weeks, except on Sundays, how many miles will he travel?" Immediately after he had concluded the sentence a little fellow eleven years of age gave the correct answer, and then explained the process of mental calculation by which he had arrived at the result. The visitors generally expressed the greatest satisfaction and astonishment at their great and general proficiency. The whole of the boys then sung a hymn in very good style and excellent time, which had a very beautiful effect.

The Chairman then, at the master's request, presented six silver medals, given as an encouragement to the scholars by the Rev. Mr. Clayton, to six little fellows, the eldest not more than 13 years of age, who were picked out by the master as most deserving of this mark of approbation.

#### LONDON MISSIONARY SOCIETY.

May 14.—The subscribers and friends to this institution held their forty-sixth anniversary at Exeter Hall. The large room was densely crowded at an early hour, and presented a most imposing aspect. It was then proposed to open the lower room, and that also was fully occupied. Hundreds still continued to arrive, but were unable to gain admittance. At half-past nine o'clock Sir George Grey, Bart., took the chair.

The Rev. A. Tidman read an abstract of the Report. It opened by referring to the death of the Rev. John Williams and Mr. Harris, the affecting intelligence having been fully confirmed by official communications to the directors.

The tidings from the churches of Polynesia were of a mingled character. In Tahiti, and in some of the Society Islands, the love of many had waxed cold, and spiritual religion, it was feared, was at a low ebb. The intercourse of depraved Europeans with the natives continued to be a fruitful source of much of the evil that existed. At some of the chief stations, however, there was the promise of a return to a better state of things. The Missions in the Hervey and Navigators Islands were in a state of eminent prosperity.

The commercial troubles in China, and the consequent interruption of the Mission in Canton, were well known to the friends of missions. At present the scene was dark and stormy; but the missions in Malacca, Batavia, Pinang, and Singapore, were replete with promise for the whole of South Eastern Asia.

A more than ordinary share of trials and discouragements had been experienced in connexion with the Indian missions during the year, but not sufficient to damp the spirit of faith and hope. Failure of health had obliged several of the missionaries to retire, either for a time, or permanently, from the field, but the assurance was felt that the missionaries who remain, though often tried, are not spending their strength in vain.

In South Africa, amid a fearful prevalence of disease, suffering, and death, there had been times of refreshing from the presence of the Lord. Sinners had been brought to Christ; large accessions had been made to many of the mission churches; and native believers had departed to their rest, rich in faith, and with hopes full of immortality. The good conduct of the emancipated apprentices formed a subject of universal remark and commendation. In Madagascar the door was more closely shut than ever against the gospel and its ministers, and the native Christians were still suffering under most fearful persecution.

In the West Indies, the word of the Lord had had free course and was glorified. The missionaries were exceedingly encouraged in their labours among the enfranchised negroes, whose order, industry, and general good conduct merited the highest approbation. The state of religion among the members of the churches and congregations appeared, for the most part, truly gratifying. The contributions of the mission churches, in various parts of the world, during the past year, for the support and extension of the gospel, had been extraordinary, amounting to not less than 15,000*l*.

The following is the number of missionary stations and out-stations, belonging to the Society, in different parts of the world, missionaries labouring at the same, &c., &c.



Stations & Out-Stations.	Misssrs.	Assists.	Ntvs. & c.
South Seas	148	31	125
Ultra Ganges	5	11	4
East Indies	110	59	265
Russia	2	2	2
Mediterranean	1	1	—
South Africa and African Islands	56	32	34
West Indies	39	20	21
	361	156	451

"The Directors had sent forth, during the past year, to various parts of the world, missionaries, with their families, amounting, exclusive of their children, to twenty-eight individuals.

"The number of churches is 101, communicants 9,666, and scholars 41,752.

"The total amount of receipts during the past year had been 91,119*l.* 12*s.* 10*d.*; the expenditure 82,197*l.* 0*s.* 4*d.*"

#### PROTESTANT DISSENTERS AND GENERAL LIFE AND FIRE ASSURANCE COMPANY.

May 15.—The first general meeting of the proprietors of the above Company was held at the offices of the Company, No. 62, King William-street.

Thomas Piper, Esq., having, in conformity with the deed of settlement, taken the chair, called upon the Secretary to read the Report of the Directors to the meeting; and we believe we express only the universal feeling of the proprietors present when we say, that a more satisfactory document was never presented to a similar body.

The progress of the Company's business is said to have been highly satisfactory, and to afford a good ground for confidence in the future stability and growth of the institution. The total number of life policies issued to the close of last year, was 446, and of fire policies 4,005; respecting which the report adds, "It would not be just to the company to withhold the remark, that no expensive means have been adopted to push it into temporary prosperity. The business done has been the steady growth of public confidence and favour, and might have been increased to a very considerable extent, had the directors been disposed to hazard the permanent interests of the Company, by accepting doubtful or very hazardous risks, which have been offered them."

Three hundred and thirty agents have already been appointed in the principal towns of England, Wales, and Scotland, and local committees of a highly respectable order have been formed in Bristol and Edinburgh.

In reference to the benevolent object by which the Society is distinguished, the Directors remark, "that no definite report can of course be expected from them at the present meeting, since the deed of settlement

expressly defers such report to 1843. As the ministers' fund will accrue from the profit of all the other funds of the Company, it is obviously necessary that the first quinquennial period should expire before its amount can be ascertained, or any exemplification afforded of its practical working. In the meantime, however, the Directors are gratified to report, that of the 446 life policies which they have issued, 65 have been on the lives of ministers; several of these have been taken out and the premiums paid by congregations, or by a few individuals attached to the ministry, and honourably concerned for the comfort of their pastors. It would be gratifying to the proprietors to peruse the correspondence which has taken place in some of these cases, more especially as it has appeared that the efforts made have originated entirely from the prospectus and other circulated papers of the Company. Persons who would not otherwise have thought of the matter, have had their attention directed to it by means of these documents, and the result has been a cheerful discharge of a long-neglected duty. The whole amount of life policies issued on the lives of ministers is 28,446*l.*, a sum already increased to 33,546*l.* by the additional policies which have been issued during the present year."

Resolutions, in approval of the company, are stated to have been adopted by the Congregational and Baptist Unions, and by the Conference of Lady Huntingdon's Connexion, and the following appeal closes the report:—

"To all Dissenters and Methodists, and especially to all Dissenting and Methodist Ministers, the Directors would say, the company has peculiar claims on your patronage, from the beneficent object which it contemplates, and its skilful adaptation to advance those interests which are dearest to your hearts. Give it therefore your countenance, let it thrive on your support, carry it forward, as you are well able to do, to a high degree of prosperity, and it will be to your families, as in your stead, when Divine providence has removed you from your present sphere of labour, visiting your domestic hearth, when that hearth might otherwise be comfortless and sad, with the tones of kindness, and the supplies of a provident foresight."

#### NEW CHURCHES.

##### ISLINGTON GREEN.

A meeting was held on Monday evening, May 25, in the chapel, a notice of whose opening appeared in the Postscript of our last Number, when letters were read, containing the dismissal of four members from

the church at Devonshire Square, four from King Street, Maidstone, three from Hammersmith, two from Regent Street, Lambeth, and from five other churches one each: after which the following resolutions were passed unanimously.

1. That we whose letters of dismission have been read do now form ourselves into a Christian church; intending, by the aid of Divine grace, to discharge the duties which that connexion implies, and to be governed exclusively by the regulations which our Lord Jesus Christ has given for the observance of his churches.

2. That in entering upon this union, we feel that we are binding ourselves to seek each other's spiritual welfare; to sympathize with each other in affliction and sorrow; to watch over each other with tender solicitude; to maintain among us the worship of God, the ministration of his word, and the observance of Christian ordinances, and to aim, in our united as well as in our individual capacity, at the advancement of the Divine glory in the salvation of our children, our friends, our neighbours, and all who come within the sphere of our influence.

3. That while we acknowledge no other standard of faith or practice than that which is contained in the inspired writings, and disclaim all human authority in religious affairs, wishing to leave ourselves and our successors unshackled in interpreting the Master's will and obeying the dictates of conscience, having among us two brethren whose views of baptism do not coincide with those of the majority, and intending to welcome to fellowship all who love and serve the Redeemer, we at the same time feel pleasure in avowing, as a body, our cordial attachment to the principles which are held in what are usually denominated the Calvinistic Baptist churches, and our desire to fraternize with them, assisting in the support of those institutions which they have formed for the maintenance of revealed truth and the enlargement of the Saviour's kingdom.

4. That two brethren be chosen to sustain the office of deacons, and that we do now proceed to elect them by ballot.

Dr. Price and Mr. Barker, to whose active services the infant church had been indebted for the previous arrangements, were unanimously chosen; and after they had signified their acceptance of the office, the meeting was concluded with praise and prayer.

#### UXBRIDGE.

It affords us pleasure to learn that a small Baptist church has recently been formed in Uxbridge, and that the Rev. T. Welch, late of Newbury, has been for several months labouring successfully in that town and in some of the adjacent villages.

## ORDINATIONS.

### KEPPEL STREET, LONDON.

The public services connected with the settlement of W. F. Poile (late of Lynn, Norfolk), as pastor of the church meeting at Keppel Street, London, took place on Thursday, April 23, 1840. The devotional exercises were conducted by the brethren W. A. Salter, of Henrietta Street; C. Woollacot, of Wild Street; J. Broad, of Kensington; J. Kershaw (Wesleyan, late of Lynn). A. G. Fuller, late of Blockley, received the confession of faith, and commended the pastor to God in prayer; W. H. Murch, D.D. of Stepney College, delivered the charge; J. H. Evans, A.M. of John Street, preached to the people; and J. Aldis, of Maze Pond, addressed the young. Hymns were given out by the brethren Miall, Williams, Shenstone, Lay, Hewitt, and Preston. The services were peculiarly solemn and impressive, and the feeling of many, present and absent, is expressed by the Psalmist, "O Lord, I beseech thee, send now prosperity."

### CUTSDEAN, NEAR FORD, GLOUCESTER-SHIRE.

On Tuesday, April 28, 1840, the Rev. Daniel Ricketts was ordained pastor of the newly-formed Baptist church meeting as above; when the Rev. G. Welsford (Independent), of Tewkesbury, delivered the introductory discourse; the Rev. J. Mills, of Winchcomb, asked the usual questions, and offered the ordination prayer; and the Rev. T. Coles, A.M. of Bourton on the Water, gave the charge. In the evening the Rev. J. Smith, of Cheltenham, preached to the church. The Rev. Messrs. Green (Independent), of Moreton in the Marsh, Miles, of Stow, Wheeler, of Atch Lench, Rees (Independent), of Broadway, and Acock, of Guiting, likewise took part in the services, which were numerously attended, and it is hoped productive of much good. Upwards of 18*l*. were collected towards liquidating the debt on the chapel, with a fair prospect of its being soon completely cleared.

### TORQUAY, DEVONSHIRE.

Mr. C. Rogers, late of the Scilly Isles, has accepted a unanimous call to the pastoral office over the Baptist church, Torquay, and commenced his labours on the 26th April, with pleasing prospects of success.

### PERSHORE, WORCESTERSHIRE.

The Rev. F. Overbury, of Chatham, has accepted an unanimous invitation from the Baptist church at Pershore to become their pastor, and entered upon his labours on Lord's day, May 24.



## BARTON MILLS, SUFFOLK.

Mr. John Hiron, late of Stepney College, has accepted the unanimous invitation of the church here, and entered upon his labours the first Sabbath of May.

## RECENT DEATHS.

## MR. SPENCE BROUGHTON.

Died, March 30, 1840, Mr. Spence Broughton, surgeon, of Leicester, in his sixty-ninth year. He was a steady and uniform Christian character for a period of fifty years, at least. He was born Oct. 17, 1771, at Korblyng, in Lincolnshire; and served his apprenticeship in London, with a professional gentleman, when he alternately attended the worship of God at Spafields and the Tabernacle. During this period he became a subject of divine grace, and was zealous to promulgate the gospel, which he had himself experienced to be the "power of God unto salvation." He became deeply impressed with the importance of missionary efforts, and equally desirous of yielding a practical attention to his Lord's commands, "Go ye into all the world, and preach the gospel to every creature."

About this time the London Missionary Society were contemplating a mission to the South Sea Islands, at which time he offered his services to the committee, which were accepted; and he, with several others, sailed in the ship *Duff* (if I mistake not), at the latter end of 1798, commanded by Capt. Wilson. This enterprise unhappily proved a failure; the *Duff* being captured by a French cruiser. Capt. Thos. Robson, in a letter sent home at that time, says, "These trying circumstances took place about five leagues to the westward of Cape Frio, at ten o'clock on Tuesday evening, the 19th Feb. 1799. The missionaries were sent prisoners to South America, where they continued about two months; but were kindly treated, and allowed to be at large during their abode there, and finally they were sent to Lisbon, and from thence home. During this voyage, Mr. Broughton became convinced of believers' baptism; and on his arriving in England, almost immediately proceeded to Edinburgh, to attend medical lectures, &c., and was there baptized in a river on the Christmas-day of that year. On his return from Edinburgh he paid a visit to the Rev. A. Fuller, of Kettering, intending to devote himself to the Baptist Mission in Bengal, but no opening in providence occurring at the time, Mr. Fuller retained him in his own house for six months. It appears that no opportunity offered for his going to India; hence he considered it was the will of God that he

should remain in England. In July, 1801, Mr. Fuller wrote him a letter, in which he expresses "a wish (with that of Mr. Sutcliffe, of Olney), that he would hold himself disengaged, till a conveyance offered." At that time he had made arrangements for settling in his profession, at Spalding, Lincolnshire, where he practised with considerable success for twelve years, during which time he laid himself out for the salvation of the surrounding villages, by preaching the gospel among them.

Wishing for higher religious privileges than he possessed at Spalding, he removed to Leicester, Jan. 1, 1813, principally that he might enjoy the ministry of the Rev. Robert Hall, and for twelve years he had the gratification which he anticipated, as well as the pleasure of his society and friendship. Mr. B. was chosen deacon in September, 1826, and remained in that office until the projected new interest in Charles Street, of which he became a member from its formation. Mr. B. was an unassuming, modest, and peaceable Christian, a truly liberal and philanthropic character; the spirit and language which he breathed was that of love to all the brethren in Christ of whatever persuasion. His long affliction rendered him very inert, so that he could not be so active as he otherwise could wish; but whilst the brethren were engaged in any duties, for the good of the church, he gave himself to prayer, and was always ready to give his advice.

His affliction was long and painful, arising from a disease of the heart, which is supposed to have existed ten years, the last four of which were occasionally painfully distressing; and during the last two years he was quite incapacitated for the active duties of his profession. Yet amidst all the pain and deprivation which he suffered, he was calm, patient, and resigned, and would frequently say, "Shall a living man complain?" &c.

His knowledge of the scriptures was very extensive; every part of God's word was perfectly familiar to his mind and memory; they were "written on his heart;" and truly may it be said of him, that "the word of Christ dwelt in him richly, in all wisdom and spiritual understanding." His love to divine revelation was as great as his knowledge of its contents; it was the "man of his counsel" on all occasions; his whole life was regulated by its sacred dictates; it was his meditation all the day, and during his affliction most richly supplied him with "songs in the night." He would frequently say, "The law of thy mouth is better unto me than thousands of gold and silver." In fine, he was a man of prayer. Christ and his salvation was the theme on which he loved to dwell, when in audience with

the Deity, and praise rather than petition characterized his social engagements in this exercise. His death was rather sudden to those about him, as he appeared something better, and wished to be got into bed; but, in attempting to lie down, a change was visible, and, looking round about and upwards, he exclaimed—"Heaven!—heaven!—heaven!" and without a struggle or a groan, his spirit winged its flight from its prison of clay to realms of bliss and immortality. On the following Lord's day evening, the Rev. James Simmons, pastor of the church, improved his death by a funeral sermon, text Ps. lxxii. 20, "The prayers of David the son of Jesse are ended." J. C.

REV. S. GREEN, SEN.

On Lord's day morning, May 17, a period was put to the very protracted and severe sufferings of the Rev. Samuel Green, formerly of East Dereham, in Norfolk, and afterwards of Bluntisham, near St. Ives, Hunts. He was a man of sound sense and sterling parts, as several papers in the earlier volumes of this work indicate. His labours for upwards of thirty years were uniformly acceptable and useful. We have reason to expect that his son, Mr. Green, of Walworth, will prepare a memoir for our pages of this highly-esteemed minister.

### MISCELLANEA.

#### ANTI-SLAVERY CONVENTION.

We are anxious to draw the attention of our friends, especially of those who will speedily meet in Association in different parts of the country, to the following Circular, which has been issued by the Committee of the British and Foreign Anti-Slavery Society. As many of the Associations of Baptist churches have been accustomed to take a lively interest in the subject, and to pass resolutions respecting it at their annual meetings, it is desirable that they should fully understand that they are at liberty to appoint representatives to attend the conference, the meetings of which it is supposed will occupy about a week. We wish that the Circular had come into our hands earlier, that its contents might have been laid before those Associations which have already met: but there are many to whom it may yet be seasonable.

"BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY.

"27, New Broad Street, Feb. 15, 1840.

"The Committee of the British and Foreign Anti-Slavery Society, from the information they have already received, not only from their friends in this country, but also from various parts of America, Europe, the West Indies, &c. have reason to expect a very numerous attendance of deputies from different parts of the world, at the general

Anti-Slavery Conference, to commence on the 12th of June next. They have secured Freemasons' Hall, with commodious Committee rooms adjoining, for holding its sittings. They are anxious early to receive, from the different Anti-Slavery bodies who may appoint deputies, the names of the gentlemen who are to represent them. Such deputies and the members of the London Committee to form the Conference. The business of the Conference will comprehend the following amongst other matter:—Information as to the results of emancipation in Hayti, the British West Indies, &c.; the nature and extent of slavery in the different countries where it exists, but especially as regards the African race and their descendants; the nature and extent of the Slave trade; and, finally, the best measures by which, consistently with the great principles on which the Society is founded, the total and unconditional abolition of slavery and the slave trade can be obtained, and the liberties and welfare of the emancipated population secured.

"The Conference will probably close its labours by one or more public meetings at Exeter Hall.

"On behalf of the Committee,

"WM. ALLEN, Chairman."

#### BAPTIST COLONIAL SOCIETY.

On Wednesday evening, April 22, a public service was held at Church Street, Blackfriars Road, in connection with the departure of the Rev. Wm. Coombs, late of Taunton, in Somersetshire, for Toronto, in Upper Canada. Rev. G. Francies, of Waterloo Road, commenced the service by reading the Scriptures and prayer; Rev. E. Davis, of Lambeth, stated the claims of Canada; Rev. J. Dyer asked Mr. Coombs for a statement of his views and feelings in going as a minister to Canada, and then commended our brother to God in prayer; Rev. G. Pritchard then delivered a very suitable address to Mr. Coombs, and Rev. J. Aldis concluded in prayer. Brethren W. B. Shenstone and J. Davis gave out the hymns. There is a very good Baptist chapel at Toronto and a few warm-hearted Baptists in the City have engaged to support a minister, if one were sent from this country. It is in answer to this appeal that our brother is gone out; the expense of his passage is borne by the Baptist Colonial Society. Mr. and Mrs. Coombs sailed from Gravesend on Wednesday, the 29th of April, on board the *Lena*, for Montreal.

#### NEWPORT.

We learn that the Rev. W. S. Miles has signified his intention to resign the pastoral charge of the English Baptist church at Newport, Monmouthshire.



## CORRESPONDENCE.

ON THE THEORY THAT ΒΑΠΤΙΖΜ DOES  
NOT MEAN IN THE NEW TESTAMENT  
WHAT IT MEANS ELSEWHERE.

To the Editor of the Baptist Magazine.

Dear Sir,

What is a sincere inquirer on the subject of Baptism to do, in order to know what is the will of God with regard to this sacred institution of worship? I make this inquiry, because if the opinion of certain Pædobaptists be correct, the individual I have referred to in the question must be involved in painful embarrassment and difficulty, and, as far as I can see, terminate his inquiry in scepticism. The opinion to which I allude is to be found in the assertion, that the words in the New Testament relating to baptism differ in their import from the same words in their acknowledged and authorised sense in Greek writers.

In his recent Letter, entitled "Baptism and the Bible Society, addressed to the Rev. A. Brandram, M.A. on the meaning of the word ΒΑΠΤΙΖΜ," Dr. Henderson, in a note, p 8, remarks, "It may be proper to observe, that even if it could be proved that the term was used in Greek words of classical antiquity, in the sense of plunging a person entirely in water, this would not determine the meaning attaching to it in the New Testament. It is an acknowledged principle in sacred philology, that numerous Greek words are employed by the writers of the New Testament in an altogether appropriated or religious acceptation. In corroboration of this statement, it is only necessary to produce the testimony of Dr. Winer, of Leipsic, who has been justly characterised as 'at the head of the severe and critical school of sacred philologists.' In his Grammar of the idioms of the Greek language of the New Testament he thus writes: 'Many Greek words are used by the New Testament writers with a very direct reference to the Christian system, as *technical* religious expressions; so that from this arises the third element of the New Testament diction, viz the *peculiarly Christian*.' It is not a little remarkable, that without any reference whatever to the controversy, this profound scholar should actually have included ΒΑΠΤΙΣΜΑ among the terms used in a sense totally unknown to Greek writers, either of the earlier or of the later age."

Nearly twenty years since, when I was a member of a Pædobaptist church, and shared rather largely in the prejudices commonly entertained against the principles and practices of the Baptists, I was occasionally struck, in reading the New Testament, with

the *seeming* sanction it gave, in its precepts, narratives, and epistles, to their mode of baptizing. At length, my impressions made it necessary that I should, for my own satisfaction, give the subject a careful and deliberate examination. The object of my solicitude was to know the will of God, that I might do it; and I proceeded to the inquiry with the most conscientious simplicity. It very naturally occurred to me, that as baptism is a divine ordinance, instituted by the Head of the Church, the form of its administration was to be found in the prescription of his law; believing, as I did, that as legislator and judge of his people, he would in giving a law requiring their obedience, avoid all ambiguity of language, and use such terms only as would most definitely express his will. I presumed, that whatever was the real import of the word he had selected to express the *act of baptizing*, he adopted it in its current and conventional acceptation, that the poor, to whom the gospel was to be preached, might at once understand what he enjoined and required. The meaning of the word was to me, therefore, a point of primary consideration. Whether it denoted sprinkling or immersion did not matter; I was as willing to submit to one form as the other, as soon as I should ascertain which was actually prescribed by him whom I desired to obey. With a view to obtain such information as could be safely depended on, I rejected the explanations given both by Pædobaptist and Baptist writers as party evidence, which might mislead me, and directed my attention to an authority which I deemed impartial and decisive, namely, the authority of Lexicons, compiled by men whose object was to define and explain words, without any regard to theological controversy. The result was, a full conviction that ΒΑΠΤΙΖΜ strictly and properly signifies, to dip, to immerse, to plunge, to submerge (not a permanent submersion, as Dr. Henderson insinuates); and that it does not signify to pour, or sprinkle. I had no alternative; believing that Jesus meant what he said, my heart and conscience were subjected to his will, and my conduct was determined by his word. I was immersed by faith in the glorious Trinity, because I deemed it my duty; and I am sure I esteemed it an exalted privilege to obey and glorify Him who had redeemed me to God by his blood.

I thought I did right, and my conscience bears me witness in the sight of God, that what I did—all praise to his sovereign grace!—I did it in the integrity of my heart. Was I mistaken? Did I adopt a wrong

course—and was I led to a false conclusion? Actuated by similar motives, thousands have pursued a similar course of inquiry, and have arrived at the same conclusion. If, however, we are still, both theoretically and practically in error, with regard to this indispensable branch of evangelical worship, it is of grave importance that we should have the means of knowing wherein we err.

Assuming, under the sanction of Dr. Henderson's authority, that the verb βαπτίζω is in the New Testament a technicality, with a sense "peculiarly Christian," what then? It matters not what it is called, but what it means. If it be technical, it must for that reason have a precise and definite signification. Technical terms are, in other instances, terms of well-adjusted import; and the word βαπτίζω, if technical, must be equally so. It does not, of course, follow, that because a word is technical, it is therefore invested with a meaning which it has not in common parlance. It may be technical, merely by its appropriation to a specific subject, without varying from its signification in general usage. The word in question, however, is presumed to have a meaning "peculiarly Christian." I am now to ask—and should this paper meet the eye of Dr. Henderson, I ask the learned theologian—by what sound and rational canon of philological or biblical criticism can it be shown, that when the terms βαπτίζω and its derivatives occur in the New Testament, they have not the same meaning as when they occur in the uninspired language of Greek writers? I next ask, what is the exact import and amount of the difference? And lastly, I ask, to what authentic source of information are we to repair, that we may be assured of the sense "peculiarly Christian?" Lexicons, the common standard of appeal on points of verbal interpretation, must be discarded; and the entire literature of Greece must be passed over, because, however chaste and accurate its diction, the diction "peculiarly Christian" is not inscribed on its pages.

The writers of the New Testament have appended no vocabulary to their writings, explanatory of their technicalities, if they used any; nor have they, that I am aware of, intimated that they have used terms which are to be understood as having a meaning "peculiarly Christian." The application, by them, of particular words to Christian subjects, is but an application of the known signification of the words to the subjects to which they are appropriated. If it were otherwise, evangelists and apostles must be regarded as introducing a language unknown before the Christian dispensation, rather than as speaking to men in their "own tongue the wonderful works of God."

Besides, if it be admitted that the sacred

record has its technicalities, and "an element of diction peculiarly Christian," how convenient a subterfuge will such an admission afford to those who desire to evade the force of truth. Every partizan, be his system or sentiments what they may, will claim for their support, when other arguments fail, "the element of diction peculiarly Christian." Thus, as the nature of the case may require, it will be maintained that "the element of diction peculiarly Christian" is the element of diction peculiarly Arminian, or the element of diction peculiarly Socinian, or the element of diction peculiarly Catholic, or the element of diction peculiarly Episcopalian; and when Dr. Henderson writes on the meaning of the word βαπτίζω, it will indisputably be his aim to assure the public, that "the element of diction peculiarly Christian" is the element of diction peculiarly Pædobaptistic.

I am, dear Sir,

Yours in the cause of truth,

GEORGE WRIGHT.

Beccles, May 14, 1840.

#### ON THE SACRAMENTAL SENSE ASCRIBED TO ΒΑΠΤΙΖΩ.

To the Editor of the Baptist Magazine.

My dear Sir,—

In a recent conversation with a pædobaptist minister, he maintained, that though in other writings to baptize signifies to dip, yet such is not the signification of it in the New Testament. He maintained, in fact, that there we are to understand it in a sacramental sense. This opinion, I know, is being pressed into extensive circulation, as one method of quieting anxiety on the mode of baptism. The admission is made, that in classical, and scientific, and historical writing, dipping is the act which baptism describes, but it is denied that that act is described by baptism in sacred writ.

It may be useful, therefore, to circulate as far as possible an opinion bearing upon this subject which has lately been given by Dr. Wardlaw. In his edition of Dr. M'All's discourses, vol. ii. page 377, the following advice occurs in reference to the work of translation—"Let some terms be simply rendered, rather than translated at all, such as faith, atonement, baptism, and others, which are employed in senses peculiar wholly to the Scriptures."

This was Dr. M'All's recommendation to Rev. Henry Royle, missionary to the South Sea Islands.

Referring to it, Dr. Wardlaw writes, in a note, "I am somewhat at a loss here. *Rendering*, as distinguished from translating, must mean simply adopting the original word under an English form, or a form corresponding to the usage of whatever other language the translator is engaged with.



This is the case, in our own version, with the words *baptize* and *baptism*. Is it meant, then, that the same thing should have been done by our translators, and should still be done by others with the original terms for *faith* and *atonement*? If so, I cannot concur with him. In many instances, though not perhaps in all, the former term might, with all propriety, have been translated *belief*, in correspondence with the verb. The idea of its being used in the scriptures in a sense quite '*peculiar*' has often, I fear, given rise to no inconsiderable amount of pernicious mysticism. *The first preachers could not, in that case, have been understood, even in the statement of their elementary principles, without a glossary.*"

I need not point out the bearing of these remarks upon the opinion that the words *baptize* and *baptism* are to be understood sacramentally. If they are used in the New Testament in a sense "*peculiar wholly to the Scriptures,*" would not the first preachers have been at least unintelligible in the statement of their elementary practices "*without a glossary.*"

It may be useful, moreover, to associate with the remarks of Dr. Wardlaw, those of Dr. Pye Smith, which occur in his valuable volume on *Geology*, pp. 247, 248. "Let it, for a moment, be supposed that it had pleased the divine Majesty to grant an immediate revelation of his authority and grace to the Athenians for their use in the age of Socrates, Plato and Aristotle; we may reverentially believe that in such a case the communication would have been expressed in the terms and phrases to which they had habituated themselves. . . . Not only would the diction have been pure Greek, but the figures, the allusions, and the illustrations would also have been Attic. The Hebraized style which was adapted to the people of Israel would have failed to convey just sentiments to the men of Greece, for though it would not have been absolutely unintelligible, the collateral ideas would have been misapprehended, false bye-notions would have insinuated themselves, and the principal sentiments, to inculcate which was the object of the whole process, would have been grievously distorted."

Availing ourselves of the authority of such venerated men, we may surely ask, how can the opinion be defended that baptism is to be understood sacramentally, or in a sense "*peculiar wholly to the Scriptures?*"

If that word signified dipping in the writings or authorities to which both Jews and Gentiles had access, why should it be understood to signify any thing else in the word of God? I am, &c.

WILLIAM BROCK.

Norwich, May 16, 1840.

#### LONDON BAPTIST ASSOCIATION.

My dear Sir,—

I had the privilege to be one of the crowded auditory who attended the recent annual meeting of the London Baptist Association in New Park Street, and felt a deep interest in its proceedings. But while it was impossible not to rejoice in the success of our brethren during the past year, and in the spirit which characterized their annual assembly, I could not but regret that the esteemed secretary had so little to report as to what the Association was doing to extend the cause of the Redeemer in and about the metropolis. We were told of a successful effort at Shadwell, and somewhat was hinted about some intended exertion elsewhere; and, as usual, we heard the complaint of want of funds.

Now on the latter subject I am tempted to write a few words. The object proposed by the Association is that of extending Divine truth in and around London; no object can be more important, none more needed. This is everywhere felt. How can funds be raised? I need not, Sir, tell you, that when we had the privilege of a union with the Kent and Sussex Association, a few years since, that body, though neither the largest nor the wealthiest of the kind, originated Baptist churches in Canterbury, Dover, Ramsgate, and Tunbridge Wells, and prevented some others from going to decay, by a very simple and easy plan. It was suggested to the churches, that each of them should furnish to the fund *an annual sum, in the proportion of one shilling from each member.* The result I have stated. The churches in the London Association appeared from the reports presented to include about four thousand five hundred members; on the simple plan now stated, they would raise £230 annually; a sum large enough to enable the Association constantly to afford effectual aid in raising at least three new churches; and supposing that each church might, on an average, need help for the first three years of its existence, each year would show the happy result of a new, regularly organized, and independent church. Will you persuade our dear brethren to TRY.

I am, my dear Sir, fraternally yours,  
JOSEPH BELCHER.

#### EDITORIAL POSTSCRIPT.

A DECISION was pronounced in the court of Queen's Bench on the first of May interesting to Dissenters as such, and of great importance to the general liberties of the country. In several cases, of late years, when a church-rate has been refused by the parishioners in vestry assembled, the churchwardens have taken upon themselves to make a rate, of their own authority, and

have demanded payment. Many village attorneys, and some lawyers whose rank in their profession accredited their opinions, have maintained strongly the legal power of the churchwardens to do this; and the doubt existing on the subject has done much to dispirit those who would otherwise have been inclined to exercise their legitimate right of voting against a church-rate when it was submitted to the parish, supposing that to negative the question in the vestry would be useless. In the long-pending Braintree case, in which the opposing parties had determined to fight the battle from hill to hill, till one or other should be irretrievably defeated, when the case was brought before the Ecclesiastical Court, the Judge felt himself to be bound by the dictum of a predecessor, to decide in favour of the church-wardens, and enforce the rate. The Court of Queen's Bench having, however, been moved to issue a prohibition, staying the proceedings in the Ecclesiastical Court, and the case having been very fully argued, the Lord Chief Justice delivered judgment. "The conclusion, said Lord Denman, at which the court arrived was, that the Court Christian had been in error in overruling the defensive allegation put in by the parishioners, to the effect that the rate was a nullity, as it had been made against the wishes of the majority of the vestry, and had been made by persons who had no authority to make it. The Court Christian, therefore, in proceeding to give judgment to enforce a rate illegal in its very formation, had clearly exceeded its jurisdiction, and prohibition must be awarded."

From a communication received with the "Verses written at Sea" by our brother Edwards, of Nottingham, we are happy to learn that his health is much better, and that he hopes soon to be able to resume those labours from which he has been long laid aside.

We observe that the principle of the Protestant Dissenters' Insurance Office has been imitated by a company of gentlemen connected with the Established Church. A tenth part of the profits of "The Church of England Life and Assurance Institution" is to be appropriated to the widows and families of deserving clergymen, whose cases may be recommended by the respective bishops or other dignitaries of the different dioceses. This is an arrangement to which we Dissenters have no right to object, and the sanction which is thus afforded to the plan of our own institution will, we trust, encourage our friends to give it their strenuous support.

The Death-bed of Calvin is the subject of a beautiful picture, which may be seen at

Messrs. Leggatt and Neville's, Cornhill, and which cannot fail to excite the admiration of any visitor of taste, who has a just sense of the services rendered to religion by that eminent man. It is founded on the fact, that feeling his end approaching, Calvin sent to inform the ministers and senate of Geneva that he desired to address to them a few parting words. He appears sitting up in his bed, his countenance intellectual, but death-like, Beza on his left hand, Viret on his right, and Farel, who, notwithstanding the infirmities of extreme age, had come from Neuchâtel to visit him, seated by his bedside. Others are standing in the room, and thus are exhibited at one view authentic portraits of this great man and his coadjutors, with the Bible, the arm-chair, and other articles belonging to him, which are preserved in the public library at Geneva. The painting was executed by Horning of Geneva; and an engraving by Geller, which promises to do justice to the original, is in progress.

The widow of the celebrated commentator, Scott, who has since been the wife of the Rev. W. R. Dawes, died on the 12th ult. Her remains were deposited in the cemetery belonging to the Baptist church at Haddenham, with whom she had been accustomed to worship and to commune, in accordance with the advice of Mr. Scott, when dying, in case the clergyman who might succeed him in the rectory of Aston Sanford should be a preacher of "another gospel."

Some of the London Papers state that Mr. Oncken, the pastor of the small Baptist church at Hamburg, who has repeatedly been forbidden to baptize or preach, has been arrested by order of the senate, and cast into prison. They add, that two police officers have been stationed at the meeting-house, to prevent the congregation assembling to worship in it. O when will magistrates and legislators cease to meddle with religion!

It is scarcely necessary to say, that in respect to general intelligence, we make free use of the journals connected with different religious communities. This month we are indebted to the Patriot, the Record, and the Watchman, for accounts of those Societies whose interests they severally advocate. With regard to Baptist intelligence, it may be proper to add, we are not accustomed to copy; information that is authentic, and thought to be worth publishing, respecting our own Denomination, we presume we have friends in every part of the country ready to forward to us direct; and, though we are sometimes requested to copy an article from a newspaper, we never think the request decorous.



# THE MISSIONARY HERALD.

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Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretaries, at the Mission-House, 6, Fen-court, Fenchurch-street, London; in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Camden-street; at the Baptist Mission-Press, Calcutta, by the Rev. J. Thomas; at Kingston, Jamaica, by the Rev. Joshua Tinson; and at New York, U. S., by W. Colgate, Esq.

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SKETCH OF THE HOUSE IN WHICH DR. CAREY WAS BORN.

## DR. CAREY.

AT the very gratifying Annual Meeting, an account of which will be found in the following pages, repeated and honourable mention was made of the venerable founder of the Mission, the late Dr. Carey; it will not, therefore, be deemed inappropriate if we present our readers this month with an engraving of the modest dwelling in which his parents resided, and where that great and good man was born, August 17, 1761. It stands (or stood, for we are not certain whether it is still in existence,) on the roadside, in the village of Paulerspury, between Stony Stratford and Towcester, Northamptonshire, three miles distant from the latter place.

The father of William Carey was clerk of the parish, and kept a small free-school in the village. In this school his son was a pupil, and distinguished himself by diligent attention to its limited round of instruction, especially to the study of arithmetic. Such was his fondness for this pursuit, that, before he was six years old, his mother used to hear him casting accounts at night, when in bed, and the rest of the family were asleep. Even at this early age he showed that spirit of persevering diligence which distinguished him throughout life. "Whatever he began he finished: difficulties never seemed to discourage his mind; and, as he grew up, his thirst for knowledge increased." Natural history was, while yet a child, a favourite pursuit with him; and this furnished him with a delightful and healthy recreation amidst the learned labours of advanced life.

But, though a review of the life of this great man would form a profitable incentive and encouragement to ingenuous and intelligent youth, especially to those who have to contend, as he did, with the disadvantages of a humble condition in society, we intend not to enter upon it here. Most of our readers are, and we venture to say, all of them should be, familiar with his history, which forms a striking comment on the declaration, "Them that honour me I will honour." One sentence, however, transcribed from the pamphlet in which he disclosed to the world his views and convictions on the great theme of Christian Missions, prior to his per-

sonally engaging in the work, we will insert, believing it to deserve the most attentive consideration of all who sustain or anticipate the office of ministers of the Gospel, whether at home or abroad.

"A Christian minister is a person who, in a peculiar sense, is not his own; he is the servant of God, and therefore ought to be wholly devoted to him. By entering on that sacred office, he solemnly undertakes to be always engaged, as much as possible, in the Lord's work, and not to choose his own pleasure or employment, or pursue the ministry as a something that is to subserve his own ends or interests, or as a kind of by-work. He engages to go where God pleases, and to do or endure what he sees fit to command or call him to, in the exercise of his function. He virtually bids farewell to friends, pleasures, and comforts, and stands in readiness to endure the greatest sufferings in the work of his Lord and Master. It is inconsistent for ministers to please themselves with the thoughts of a numerous auditory, cordial friends, a civilized country, legal protection, affluence, splendour, or even a competency. The slights and hatred of men, and even pretended friends, gloomy prisons and tortures, the society of barbarians of uncouth speech, miserable accommodations in wretched wildernesses, hunger and thirst, nakedness, weariness and painfulness, hard work, and but little worldly encouragement, should rather be the objects of their expectation. Thus the apostles acted in the primitive times, and endured hardness as good soldiers of Jesus Christ; and though we, living in a civilized country, where Christianity is protected by law, are not called to suffer these things while we continue here; yet I question whether all are justified in staying here, while so many are perishing without means of grace in other lands. Sure I am that it is entirely contrary to the spirit of the Gospel for its ministers to enter upon it from interested motives, or with great worldly expectations. On the contrary, the commission is a sufficient call to them to venture all, and, like the primitive Christians, go every where preaching the Gospel."



## FORTY-EIGHTH ANNIVERSARY OF THE BAPTIST MISSIONARY SOCIETY.

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On SABBATH-DAY, April 26,

Sermons were preached and collections made in most of the chapels of the Denomination in and around London. Those of the collections which may have been paid in at the time this article goes to press will be found inserted in the List of Contributions appended to the present Number of the *HERALD*. Our friends will be gratified by observing that the amount, in most cases, is more than in former years.

On TUESDAY, April 28,

An open Committee was held, as usual, at the *MISSION-HOUSE*, Fen-court ; which was attended by a greater number of ministers and friends than we remember to have seen on any previous occasion of the kind. The meeting having been opened by prayer, by the Rev. B. Godwin, of Oxford, our worthy friend, W. B. Gurney, Esq., the Treasurer, was called to the chair ; and the Rev. John Dyer proceeded, as on former occasions, to read the principal minutes of the Central and General Committees during the year.

On WEDNESDAY, April 29,

At eleven in the morning, the friends assembled in John-street Chapel, kindly lent by the Rev. J. H. Evans for the occasion ; when, after singing, reading the Scriptures, and prayer by the Rev. J. J. Freeman, of Walthamstow, a very appropriate and encouraging sermon was preached by our friend, the Rev. JOHN EUSTACE GILES, of Leeds, from Psalm lxxiv. 22. The Rev. S. Nicholson, of Plymouth, the Rev. W. Upton, of St. Alban's, and the Rev. C. Room, of Portsea, read the hymns. The Rev. S. Green concluded the service by prayer. The collection amounted to 38*l.* 2*s.* 5*d.*

In the Evening a large congregation assembled at Surrey Chapel, in which, for so many years, the friends of the Society have been annually accommodated. After singing and prayer by the Rev. W. Brock, of Norwich, the Rev. THOMAS FOX NEWMAN, of Shortwood, preached a very appropriate and forcible sermon from Jude, verse 3. The Rev. J. Acworth, M.A., President of Bradford College, closed with prayer. The Rev. D. Gould, of Dunstable, the Rev. T. Morris, of Portsea, and the Rev. John Dyer, read the hymns. The collection amounted to 55*l.* 14*s.* 2*d.*

On THURSDAY, April 30,

The subscribers and friends to the Society assembled very numerously at Exeter-Hall. The large room was filled by a highly respectable auditory. Sir CULLING EARDLEY SMITH, Bart., occupied the Chair.

The business having been commenced by singing, the Rev. SAMUEL NICHOLSON, of Plymouth, implored the Divine benediction.

The CHAIRMAN then rose and said, that every successive year brought more forcibly to the mind the great contrast between the circumstances in which the missionary cause was now placed, from those in which it stood when the earliest efforts were made in this country for the extension of the Gospel abroad. If there were any circumstance that could forcibly bring home to them the immensity of that contrast, it was a meeting of the Baptist Missionary Society. When he remembered the feelings which were entertained with regard to missions at the time when Carey brought the importance of the missionary cause before the Christian world, so that Carey felt it necessary to justify, to vindicate, and to enforce it; when he remembered the light in which both the world and the church regarded missions, such a remarkable change was a cause not for self-congratulation, but for deep-felt gratitude to the Redeemer. He would be the last person to exult improperly in the feelings entertained by the world towards missions; but he regarded it as a signal instance of the change of public feeling on this subject, that whereas formerly the cause of missions almost stunk in the nostrils of men of the world, it now began to command their deepest respect. The feelings of the church of Christ formerly with regard to missions were vastly different from what they now were. The piety of the people of God had increased in proportion to their interest in the cause of missions. Could they expect that it would be otherwise? If muscles, never exerted, lost their power and elasticity, so affections, which were never called into active exercise on behalf of others, lost their operative effect on their own possessors. How, too, at the time when that noble and bold advocate of missions commenced his advocacy, was the very name of missions disgraced by those who were nearly the only persons who adopted them! When they remembered that the name of missions was then confined to the missions of the Jesuits, that the heralds of the cross were almost universally the planters of the material cross, how different was the aspect at the present day! He never saw one of those material crosses planted in a foreign country without having forcibly brought home to his mind the contrast to which he was now alluding. But when they looked round the world, though they beheld missions in every quarter of the globe, yet they perceived that they had not attained to any thing like that extensive effort which they would hereafter exhibit. Still, however, there was great cause for gratitude. The greatest events of modern times were connected with Christian efforts. On the one hand, they saw a great machinery put into operation, an energetic commission established, for the purpose of colonising a small portion of Australia; they saw the labour and effort it had cost a civil government to reclaim one small portion of a savage country from barbarism: on the other hand, they beheld the manner in which a small

band of Christian commissioners (if he might so call them) bearing the Bible in their hands, had been enabled to reclaim whole islands in the South Seas from the power of barbarism. The united forces of Europe joined together to overwhelm the power of Napoleon; but Christian principle, Christian enterprise, had won a far greater victory in overwhelming—for he must claim that triumph on behalf of Christianity—in overwhelming the tyrant Slavery, and in rescuing the negroes from the domination of the possessors of their fellow-men. Could the patriot, could the soldier, feel proud of him who fell upon the plains of Corunna, and should not Christians feel grateful for their hero? He spoke not of one section of the Christian church, he spoke not of the London Missionary Society; but that hero belonged to all: he was the representative of the church of Christ; and should they not feel grateful that the Christian minister had been able to lay down his life in the cause of his heavenly Master? He (Sir C. E. Smith) felt much pleasure in being permitted to preside over a meeting of the Baptist Missionary Society. He felt ashamed to utter any truisms upon the duty of union among Christians. He trusted that the time was fast coming when the necessity for such arguments would have ceased: but, whilst persons, perhaps differing on some minor points of the Christian system, were enabled to co-operate in the promotion of the glorious cause of the Lord Jesus Christ, let them look forward to that time when they would be enabled to co-operate more extensively. Let it be the object of their example and efforts, as they were now essentially one in Christ, to accelerate the period when they would be one in activity, one in unity in the sight of the world, and one in the prosecution of the cause of their blessed Lord.

The Rev. J. DYER then read the Report. It stated that the East Indian mission had received a welcome reinforcement by the return of Mr. W. H. Pearce with four other brethren. Mr. Yates had resigned his pastorate, and devoted himself wholly to the important work of translation. The Gospel had been proclaimed among the heathen population of Calcutta with persevering assiduity. Mr. Pearce had resumed the pastoral charge of the native church in South Kalinga. He had lately been visited by a Brahmin, who avowed his intention of becoming a Christian. The native church in Entally was under the charge of Mr. Ellis, and had lately formed a Native Missionary Society in connexion with the Calcutta Auxiliary. The Native Christian Institution had continued to prosper. Additions had been made to nearly all the churches. Gratifying progress had been made in the great work of Biblical translation.

The annual association of the churches in Jamaica was held at Brown's Town, on the 14th of January and following days. From the returns then presented it appeared that they were again called upon to rejoice in the general pros-



perity of the mission in that island. Large as had been the increase of the previous year, that of the last had exceeded it, the number of members now reported being 24,777, and of inquirers, 21,111; being an advance, on the former returns, of 3,440 in church fellowship, and 192 inquirers. The schools were not quite so well attended as formerly, the number of pupils being stated at 15,007, or 1,113 less than last year. That was probably owing, in part, to the multiplication of schools under the management of other friends to the cause of education; and in part, they fear, to the extreme difficulty of procuring the needful resources. The Report then went on to detail the operations of the Society in other parts of the West-Indies. The general results were represented as highly encouraging. In reference to home proceedings, it stated that during the past year five missionaries had been furnished for the East, and six for the West. Three additional labourers were shortly to embark for India. The income of the Society, during the past year, had not been quite equal to that of the preceding. The sum received for general purposes had been 15,236*l.* 8*s.* 10*d.*; that for other objects, including 1,186*l.* 18*s.* extra subscriptions towards the debt, and the generous donation to the Translation Fund from the American and Foreign Bible Society, already mentioned, 3,837*l.* 4*s.* 2*d.*; making a total of 19,071*l.* 13*s.* The expenditure, on the other hand, has been 19,781*l.* 6*s.* 9*d.*, which, with the balance remaining undischarged from last year, left a deficit of 3,341*l.* 7*s.* That compendious statement would convince their friends how much their kind and generous assistance was required to sustain and carry forward the operations of the Society.

The Rev. Dr. Cox rose to move the first resolution, and spoke to the following effect:—By means of the Report which has now been read, we have accompanied the Society in what perhaps Burke would have called “a circumnavigation of charity.” Pleasant and profitable has been the voyage, as we have touched on many a shore, and have passed from port to port, from land to land, and have, like the “tarry-at-home traveller,” gone without personal inconvenience, though with fervent sympathies of mind, through many a distant region, from Britain to Japan. Here we have seen the busy city refreshed by the opening of the wells of salvation; there, the desert blooming with the newly-planted rose of Sharon; and yonder, the swarthy countenances of the inhabitants of the West Indian islands illuminated by the rising beam of the Sun of Righteousness; and now we have come home again, and back to our platform, to exclaim, with gratitude and joy, “What hath God wrought!” Yes, “What hath God wrought!” for, though an instrumentality has been employed, God hath done it; He provided and qualified the instruments who undertook the work; He sent them forth to occupy the different spheres of missionary service

in which they have so advantageously laboured; to Him we must ascribe the glory and the honour of all that has been accomplished. We have seen how the great Redeemer of the world and mediatorial Head of all has, by the outpouring of his grace and influence, sustained our missionaries, and extended our efforts:—

“Not unto us, but unto thee,  
Blest Lamb, be glory given;  
Here shall thy praises be begun,  
And carried on in heaven.”

The Baptist Missionary Society originated under remarkable circumstances, and at a very remarkable period of time. The time to which I refer was a season of darkness, revolution, and change. The political hemisphere, not of France only, where the storm peculiarly raged, but of the whole of Europe, was overcast with cloud and with confusion; men's hearts were failing them,—all good and holy hearts, at least; whilst others were beating with strong and unhallowed pulsation in sympathy with the progress of evil. It was at this period, when selfishness was so universally prevalent, when discord walked abroad, when one neighbouring country, and the countries of Europe in general, were under the basest and the worst of influence, that French infidelity—that spawn of the Revolution, predicted that the period was hastening for the downfall of Christianity. It was represented, with-exulting vehemence, that we were soon to have no Bible, no Ministers, no Sabbaths, and of course no Missionary Society. It was predicted by Voltaire, D'Alembert, Rousseau, and others, that in thirty years Christianity would perish and be no more, that soon the walls of the New Jerusalem should fall, and the ploughshare of destruction be driven over them; and already they began, in their fierce anticipations, to sing the song of premature triumph. But what is the fact? Have we, then, no Bible, no Ministers, no Sabbaths, and no Missions? Is Christianity abolished? or is not Christianity now, at the very predicted period, walking over the graves of those who denounced her character and predicted her extermination? Is she not now moving steadily and gloriously on, impelled by missionary agency and efforts, over the ashes of her infidel impugnors and despisers, to the throne of universal dominion? Such, then, has been the result; and no Christian can help rejoicing, even though he limits his views to the present aspect of things, so illustrative of the predictions of the infidels of a neighbouring country, and of the anticipations of those who wished what they predicted, the downfall of Christianity. The philosophy of Christian missions is as interesting to contemplate as their philanthropy; for it shows the operation of weakness against power—of weakness converted into power, and of power converted into weakness. The predictions of the infidel, in this re-

spect, are frustrated; and the taunt of the world is the glory of the church; for it is by weak and feeble means that the excellency of the power is shown to be of God, by whose almightiness the cause of Christian missions is spreading throughout the earth. Look at Christianity in its primitive condition. Our Lord Jesus Christ was the first to sanction and direct the missionary experiment. He himself went forth preaching his own Gospel; he sent forth his disciples, two and two, to preach it in all directions; and he admonished them to go into all the world. The philosophy of Christian missions is worthy of being contemplated as accordant with the philosophy of nature, and showing that one "God is over all, blessed for evermore." What do we see in nature? Small, insignificant beginnings, resulting in mighty, extensive operations. We see the acorn spreading into the oak, and the river rising in a rill in the mountain side, expanding as it rolls along, till it merges in the ocean. What do we see in connexion with missionary operations—not our own especially, but also in every other Missionary Society? Small beginnings advancing to great results. So it has ever been. A feeble band, in the persons of the primitive propagators of Christianity, spread the truth of the Gospel over Asia Minor. A single person, comparatively, and almost altogether unsupported, overcame the popedom. A humble missionary, born and educated in a humble town in one of our small counties, goes forth alone, though afterwards associated with others, as despised by the world, as ridiculed in the pages of periodical literature as himself; but he perseveres, and soon compels the intractable idioms of foreign languages to bow to the name and the truth of Jesus. He makes the oriental languages so many channels for the flow of the waters of life. See what mighty things God is doing for us, and how he is promoting his own cause by humble means and ministrations. I remember well, and, doubtless, multitudes in this vast assembly remember, too, the scornful representation which was given a few years after the commencement of our own Society, especially by one of the distinguished periodicals of the day. They said, "Look at the efforts of the Missionary Societies. They should not stop to characterise the one or the other of them particularly, but only in general intimate that the parties were all mad together, but they should not stop to discriminate between the finer shades of lunacy." Very well: you remember that our blessed Lord was denounced as having a devil and as being mad; but it soon appeared, in the progress of events, whether the devil was in the miracles of our Lord, or in the malignity of his persecutors. The finer shades of lunacy, indeed! Why, it is characteristic of the lunatic to think every body mad but himself: the madness was in their own conception of missionary operations. I will tell you what were those finer shades which they mistook for the finer shades of lunacy. The Missionary Societies may

be compared to the rainbow. In the rainbow you perceive one bow, but many colours—distinct, but one and harmonious; a fit emblem this of the united though separate operations of Christian Missionary Societies. The shades of lunacy, as they were termed, were the shades of various light seen and reflected from that one beautiful bow of covenanted mercy that threw its glory upon the dark clouds of heathenism, and bent benignantly over a prostrate, demoralised, and miserable world. It bent and stretched from east to west, and exhibited thus harmonious and extended efforts for the promotion of the Gospel of Jesus Christ. See, again, the philosophy of nature and of Christianity the same. Universal nature is communicative. The sun does not shine for himself; the moon does not walk in her brightness for herself; the river does not flow for itself; the earth does not produce for itself; but every thing is communicative to every thing else around us. The principle of Christianity is, that we receive in order to communicate. Under the influence of this principle, that we are the recipients that we may be the dispensers of salvation, Carey went forth to communicate the Gospel of salvation to the distant heathen: but I regret to say that at that time a decree went forth that not a missionary should stand upon that ground in India which was owned and governed by a party in this country. What did the East India Company do at that period? They locked up, or meant to lock up, the door of India against missionary aggression; and when, as they thought, they had locked and bolted it fast, they hung up the key in Leadenhall-street. But there was one who had power to open that door, and against whom none could effectually shut it. He sent his servants to plant themselves, when interdicted in the Company's territory, at Serampore, and take possession of a portion of the land. Public opinion has since been made the means of opening doors of usefulness in various directions, and they have gone to Calcutta, Cutwa, and other places named in your Report; and, in spite of all interdiction, the word of the Lord is now having free course and being glorified. What are your missionaries now doing? They are planting the tree of life along the banks of the Ganges, the Hoogley, the Burhampooter, and the plains of India; and, sustained by your efforts and the concurrent efforts of the Christian world, they shall be enabled to plant that tree throughout the vast continent of India, until it shall ascend the mountain summits of the Himalaya itself. Then shall all surrounding nations rejoice in the refreshing fruits of that sacred tree of the Gospel, and of the leaves which are for their healing. These are the anticipations which urge us to proceed; and in this manner is it predestined that the word of the Lord shall prevail. One thing is characteristic of the spirit of Christian missions and of genuine Christianity, it sees no difficulties. This was the spirit of Carey, and of many who afterwards



associated with him. He moved right onward; he did not pause to say, "There is a lion in the way." He knew that if there were ten thousand lions, there was One who could shut their mouths; and this was the case with all our missionaries. Such were their bright conceptions of the future, and such their oversight of difficulties, that they saw every part of the world as it were close together, and felt that it was only a step or two from this country over the whole earth. I will read an extract from a letter written by Carey in the Bay of Bengal, in which this idea is strikingly illustrated. It is dated in 1793; but allow me first to observe, that 1792 was the period of the institution of our Missionary Society; and as the fiftieth anniversary is rapidly advancing, I hope it will be kept in a manner worthy of our denomination. I hope that we shall then, with one heart and one hand, unite in raising very enlarged funds for the promotion of this cause. I should like to erect a monument for God on the distant isles of the Southern Sea; and, in a new effort, erect a monumental pillar of the truth, by sending out missionaries to do what our departed Williams—I say *our* departed Williams, for he is *ours* too—proposed on our platform three years ago should be done. He said that he would welcome our and all other missionaries, of whatever denomination, that might be sent there. Oh! but he lives not to redeem his promise! But who can doubt that, amidst the celestial sympathies which are permitted in another world, his spirit broods over those islands where he has gathered souls to Jesus Christ and his cause? Who will say that his ascended spirit shall not be permitted to mingle its own celestial sympathies with all the Missionary Societies, combined in one great and glorious effort to evangelize the islands of that distant sea? Yes, and our sympathies below shall blend with his in the progress of the cause, till we finally join together in singing "Glory to God and the Lamb." The extract from Carey is this:—

*"Bay of Bengal, Oct. 1793.*

"I hope the Society will go on and increase, and that the multitudes of heathen in the world may hear the glorious word of truth. Africa is but a little way from England; Madagascar but a little further; South America, and all the numerous and large islands in the Indian and Chinese seas, I hope, will not be passed over. A large field opens on every side, and millions of perishing heathens, tormented in this life by means of idolatry, superstition, and ignorance, and subject to eternal misery in the next, are pleading;—yes, all these miseries plead, as soon as they are known, with every heart that loves the Redeemer, and with all the churches of the living God. Oh that many labourers might be thrust out into the vineyard of our Lord Jesus Christ, and that the Gentiles may come to the knowledge of the truth as it is in Him!"

We all unite in this prayer, and trust that,

through the exertions of this and other Missionary Societies, the time will come when there will not only be an open door for the communication of the Gospel throughout every part of India, but when the British Government shall not dare to think of touching, with a sustaining hand, their idolatrous superstitions; but when the power of the missionary cause, independent and in defiance of the mightiest authority of this world's rulers, shall obtain a victory to be celebrated throughout the earth, by which our God and Saviour shall be glorified in the downfall of idolatry, and in the establishment of every thing that is pure, and holy, and incorrupt in the Christian religion. If I were disposed to personify our Missionary Society, I should represent it thus:—She goes forth as an angel of light in this dark world, holding in one hand the Bible—the faithful version of the Bible; and in the other, the olive branch of peace; and on her fair breast inscribed, "The progress of education," and a memento of love to the little ones. I see in her train native preachers and native converts, and she is encompassed by the sound of applauding millions. But behold, she goes forth in holy association with other her kindred institutions who are traversing the earth in different directions, and with similar zeal, to publish and diffuse the Gospel; and I look forward to the time when all these sister agents, standing in some central spot of our then renovated world, and ere they cast off mortality, and expire, as I may say, into immortality, each one bending with ineffable reverence, and all and each casting the crown of honour and distinction—for if they have acted separately, they will then at least unite in one act of simultaneous reverence—each and all casting the crown of individual glory and distinction at the Redeemer's feet, and, with one voice of joy and gratitude that shall echo throughout the earth beneath and through the heavens above, exclaim, as they bend before him, "Not unto us, not unto us, but, O Redeemer of souls! unto thy name be all the glory!" Dr. Cox concluded by moving,—

"That the Report be adopted; and that the devout and grateful acknowledgments of this meeting are due to the Spirit of all grace for the gratifying measure of success with which the proceedings of the Society have been favoured during the past year."

The Rev. T. WINTER, of Bristol, in seconding the resolution, observed, that they had reason to say, "The Lord had done great things for them, whereof they were glad." It was well, in the course of their pilgrimage, frequently to review the way in which God had led them. When they reviewed the goodness and mercy which had followed the different agents employed by this Society, they should not be forgetful that the Lord had been with them indeed and of a truth. The Society had had its seasons of adversity; clouds and darkness had sometimes hung over it; those immediately connected with

it had sometimes almost trembled for the ark of God: but it had been God's own ark—the ark of his strength. Though the labours of the missionaries had not been so successful as had been earnestly prayed for, yet they ought not to have expected from the Divine Being a larger measure of success than he had granted, when they considered the means which had been employed, and especially the coldness and unbelief of which they had been the subjects. If the agents of the Society had laboured in more faith upon God's power in connexion with his promises, greater success would have attended their instrumentality. Yet, in looking at the vast continent of Eastern India, let them be thankful that the chain of caste had been broken; that the Gospel had been published and applied with power; that some who once were worshippers of gods many, had departed this life in the faith and hope of the Gospel. Let them rejoice that Christian churches had been planted, that the holy Scriptures had been translated, and that the myriads of India were able to read in their own tongue the wonderful works of God. Though the fathers in the missionary field, and other faithful and devoted servants of God had passed away, yet the great Head of the Church had shown that he still lived to plead his own cause and to raise up a succession of faithful labourers, who had entered into the field of his ancient servants. Those now engaged in cultivating it needed their prayers, their sympathies and their benevolence; and they were assembled that day to come forward to their help. Though there had not been that remarkable effusion of the Spirit in the Eastern empire which had been manifested in the Western, yet idolatry had begun to wane, the seed of the Gospel had been sown, and they might anticipate that ere long the wonderful power of God in connexion with his own truth would appear, the Sun of Righteousness would arise, and the dews of grace falling on the moral desert, it would become the garden of the Lord. In the West Indies they had abundant cause to rejoice in what had been effected. He believed, with the chairman, that it was to the power of Christianity they must attribute the destruction of the monster Slavery. But for the introduction of the Gospel and the influence of Divine truth on the hearts of men, they would still have had to deplore the existence of that curse. Some of its evils yet remained, but they were justified in anticipating even their removal. Tens of thousands of the emancipated negroes had become obedient to the faith, and now rejoiced in the liberty wherewith Christ made his people free. They were now incorporated with the one church of God; and they hoped to meet them when they would have one name and one song for ever and ever. He rejoiced that those measures of success had, in the motion, been traced to their proper source. It was delightful to return to their principles, and to feel that they were not engaged in a warfare at their own

charges, but that they had the oaths and the promises of the New Testament to encourage them in their work. The Spirit of God would accompany every legitimate effort—every effort which could be proved to be founded on Bible truth; and if they were more assiduously to persevere in the paths marked out in the Scriptures, and in dependence on that Divine agency they would unquestionably be more successful than they had hitherto been. God would be faithful, however unfaithful were his professed people; and if they pleaded his word in humble faith, assuredly they would not labour in vain, “for the mouth of the Lord had spoken it.” The moral aspect of the world presented some beautiful spots to cheer the Christian eye. They must not, however, forget that, comparatively, scarcely any thing had yet been done;—they were only preparing the way of the Lord. When they looked at the myriads of India, the immense empire of China, and took a view of the world at large, they had still cause to say, “The dark places of the earth are full of the habitations of cruelty; arise, O God, and plead thine own cause.” But they ought not to despair. The Christian church was engaged in a glorious warfare; and when he spoke of the Christian church, his heart was large enough to include in that designation the members of every Christian denomination. Though, in the present state of things, they had their little opinions—nor were they called upon to sacrifice them—yet it was cheering to remember that all were moved by one principle, the love of Christ; that they were engaged in one conflict, and anticipated one reward. Oh that the time were come when the differences among Christians were forgotten, and that they were one in effort, as really as they were one, if they were Christ's, essentially. Other Societies were about to meet under that roof; and though he must necessarily be absent from them in body, yet his spirit would be with them; and his prayer should be that grace, mercy, and peace might be multiplied to them. They were encouraged in prosecuting their labours by prophetic truth. There was nothing too hard for the Lord. Though Popery, Infidelity, or Puseyism might assail them, let them stand upon the firm, immutable truth of God. Having an omnipotent God on their side, they were assured that he could overcome every difficulty, and accomplish his purposes, by few or by many, as it should please him. The kingdoms of this world should become the kingdoms of God and of his Christ; the gentle reign of the Son of God should, in its blessed and happy influence, every where prevail, and the millennial glory of the church be seen; for the Spirit from on high should be poured out, and the wilderness should become a fruitful field.

The resolution was then put and agreed to.

The Rev. J. DYER stated that the Rev. Wm. Knibb, who, it was expected, would have been present from Jamaica, had not yet arrived. It



was presumed that contrary winds had detained the vessel in which he was to sail.

The Rev. Dr. LEIFCHILD said, that from his known attachment to the Baptist denomination in general, and its Missionary Society in particular, some people suspected that he was a Baptist, although he had not declared his convictions. That notion, however, only tended to show the low estimate which was formed of Christian love, and of the nature of the Christian religion. It was a remnant of the old opinion, which had unhappily got so firm a hold of them, that uniformity of judgment in every thing was necessary to Christian affection; as though religion could not produce a generous feeling without annihilating the individuality and freedom of the human mind, reducing them all to one level; and then, having given them the same thoughts, achieved the mighty wonder of making them love one another, because they all thought alike. He would not thank any one for loving him because he was the exact counterpart of himself. Never, till such opinions were cast entirely into the shade, would the church appear in its visible unity, and the world be constrained thereby to recognise the Divine commission of its Founder. Though the denomination to which he belonged and that of the Baptists agreed in ninety-nine points out of the hundred, yet, because they differed on the remaining non-essential point, were they to stand aloof from each other? Could he see the glory of the Baptist Missionary Society in the East, and the honour which his Master had put upon it there, unmoved? Could he see the triumph it had effected in the cause of civil and religious liberty in the West Indies, and take no joyous part in its proceedings? There was no one in that assembly more attached to the Society, and more grateful for the prosperity with which God had honoured it, than himself—an Independent brother. The following resolution had been committed to his care:—

“That this meeting rejoices in the recent increase to the number of missionaries in the East, and in the prospect of a still further addition; while it learns, with the deepest regret, that the name of Christ is still dishonoured, and the progress of his Gospel impeded, by the continued connexion of the British Government in India with the various abominations of heathen idolatry.”

He was not sufficiently acquainted with the details of the Society's recent operations in the East to be able to expatiate upon them. The pages of the Missionary Reports were now too voluminous for any minister, in the full discharge of his pastoral duties, to become peculiarly acquainted with them all; but he knew enough of the Baptist missionaries in the East, of their stern integrity, their untiring assiduity in the translation of the Scriptures, and the success with which God had been pleased to honour their labours, to call upon the audience to evince their gratitude for those works of the Divine favour. The resolution, however, reminded

them that the name of Christ was still dishonoured, and the progress of his Gospel impeded, by the continued connexion of the British Government in India with the various abominations of heathen idolatry. When he reflected upon the unhappy system of government pursued by this country to that vast empire—a system of rigorous taxation and of selfishness, taking every thing from it without seeking to benefit it in return by improving their condition, their commerce, their intercourse, their philosophy, their religion, but still crying, with the horse-leech, “Give, give, give,” until it had sometimes produced starvation in those plains of blooming life and fertility, and conniving at the debasing, God-dishonouring superstition of the country, for the sake of the paltry gain to be derived from it. When he reflected on the contrast which was thus presented to the religion sent to them in the holy Scriptures, which enjoined them to consult their neighbour's benefit yet more than their own,—to spread knowledge, civilization, and piety wherever they went, and, like its Divine Founder, to go about doing good; when he considered that England had not gained the veneration and love of that country, but was almost despised by it, it was then that the thought of Christian missions came to his relief: it was there that the Indians saw an exemplification of the Christian religion; they saw men of pious, disinterested benevolence, who sought not theirs but them. When he thought how the labours of those missionaries might act on the European population, how the faithful representations of those men respecting the capabilities of that mighty country might act on public opinion there, so as to produce at length a change in the whole system of legislative policy, then it occurred to him that, through the medium of Christian missionaries, India might come to rejoice in her association with England; and her knowledge, civilization, commerce, and piety, might be, not only the largest, but the brightest gem in England's crown. He would that it were in Victoria's crown! If the Baptist Missionary Society entertained the same views, every effort would be made by them to increase their missionaries, and every Society should aim at a similar object, that the connexion of England with India might prove a blessing, and not a curse. His imagination wandered to the West: he thought of those heroic men, Knibb, Oughton, and Burchell, who had been called to avow their honest conviction, not in the presence of friends but foes—men who were watching for their halting, and thirsting for that which was dearer to them than their life—their reputation. But, standing up in the light of a pure conscience, a love of truth, and a sense of the Divine approbation, they had come unscathed from the trial, with unblemished character and approved fidelity. That was the spectacle on which his mind loved to dwell. They talked of martyrdom; and probably Williams, in the midst of

his work, with the harness on him, and his glory fresh upon him, had been taken in a chariot of fire to the realms of bliss. But was there not a mistake, after all, about such martyrdom? To be taken at once to glory, without any lingering agonies, without any exhausture of energy, without any fearful anticipation, any threatening assaults, was not the test of patience. To be frowned upon for honest conviction by men in power; to be threatened, maligned, and back-bitten by them; to see false friends falling off, and enemies increasing; to be incarcerated, and deprived of liberty, and yet, like the sun when muffled with clouds and vapours, to be making an undiverted, undimmed, and shining always,—that was living martyrdom. A Society, however, employing such men, was the Society they would not support, which they would suffer to be in debt, which they would not aid with the contributions of their property. He had spoken of the cupidity of the country, of that fatal love of gold, which came upon the mind with a torpedo touch. He wished it were confined to the world; but there was cupidity in the church. Were there no Christian merchants, no Christian professional men, who now and then gave a splendid donation to get a wreath of glory round their names, but who were still heaping up thousands upon thousands to bestow on their children? Were there none among ministers who were seeking to make for themselves a comfortable nest? They wanted an influence to come upon them, which would shake off the torpedo touch. He knew of no individual present who was liable to the charge; but if there was one on whom the mildew rested, then was the time to get rid of the stain. Dr. Cox talked about bringing up the debt at the jubilee, but he (Dr. L.) should like it to be done that day, in anticipation of the jubilee. There were resources enough in the church; the time was coming when the hoards would be brought out; when they would not have to plead for contributions, but to say, with the voluntary church of the Old Testament, "It is enough, bring no more."

The Rev. JOHN ALDIS said, that the resolution which he rose to second called upon the meeting to rejoice in the accessions, past and anticipated, to the strength of the missionary cause in the East Indies. By recent arrangements, a very considerable number of labourers, native and European, had, from the Serampore branch of the Society, been brought into immediate connexion with this, and were looking to it for continued support. Previous to that many were connected with it: during the past year five others had gone to the same field of labour; and three others were about to depart. They could not refrain from emotions of joy when they saw such a mustering of the host for the battle. Angels watched them, and Christ blended such a scene with his anticipations of the day when his foes should be made his footstool. It was pleasing to be joyful, and not

difficult to let people know it; but the question was, whether their joy was of that kind that it would retain its elasticity under accumulated duties, responsibilities, and labours. Their joy should be like a mother's love, gathering its intensity from its exertions and sorrows; or, rather, it should resemble the joy of their Saviour, who found his joy brightest in the darkest moments; and, for the joy that was set before him, endured the cross, and despised the shame. Feeling that he need not entreat the assembly that that might be the case with them, he would advert to a topic distinctly set forth in the resolution, viz., the regret they felt that the Government of India should still continue to participate, in some way or other, with the usages of idolatry in the East. One statement in the Report might make a wrong impression: they might gather the notion that the East India Government, having abolished the pilgrim tax, had, by that one act, as far as it seemed possible for them at that time to do it, wiped its hands of the great evil. He had been informed, however, that it was a matter of notoriety that they were now receding from that resolution, and intended to perpetuate their guilty gains, without the chance of detection, or an effort to put it down. If that were the case, it was absolutely necessary that they should turn their attention to it. He besought them to call to mind the true facts of the case in reference to that one particular—the pilgrimage to the shrine of Juggernaut. Tens of thousands had pined and perished in those pilgrimages. They had been plundered and murdered in the mountains, or devoured by wild beasts in the jungle; or they had expired, without a heart to pity them, or a hand to relieve them. Many had died from positive exhaustion on the way; or they had reached the shrine of delusion, to be stripped of every thing by a gigantic priesthood; sometimes to be knocked down in open day, and robbed by the servants of the temple; and after all, on some occasions they had bowed down, that they might be crushed by the wheels of the sanguinary moving abomination. He regretted not merely that such abominations should prevail, but that they should ever, in the least degree, have become the subjects of British patronage, and the guilty means of British aggrandisement. Those men, be it remembered, were their countrymen—their representatives. Would they be content to be so represented? They were a portion of the Imperial government: would a free and virtuous nation endure that that portion of it should remain? They were, moreover, professedly Christians, avowedly regenerate by the clergyman and the font, the representatives, therefore, of Christianity. The inquiry should be, whether Christianity, after being blasphemed by their impieties, and crucified by their profligacy, should be thus set at naught and vilely treated, made to pay homage at Juggernaut, to gather together the victims of his sanguinary worship, and to go partners in his



gains. It were enough that Englishmen should, by other means, impede the progress of Christianity : surely it were enough that they should cover every clime and every shore with the memorials of their unbridled profligacy and intemperance, thus anticipating and thwarting the missionary as soon as he should attempt his labours. Surely it were enough that, by inciting the natives, they should have prepared them to murder the messenger of peace; and, having destroyed and stripped him, should put on the dress of almost the first European who had visited their isle. It were enough, surely, that Englishmen had ever been the instruments of causing the nation to be branded with the epithets of perfidy and cruelty, that they might maintain the smuggling of opium, and poison people against their will : but to make a nation of Christians the high priests of Juggernaut, the lovers of mankind their murderers, the worshippers of the great and gracious God the traffickers in vile idolatry, was a monstrousness which, if they endured it, they deserved to be restored to their ancient idolatry,—which, if they determinately resisted it, they would entirely overthrow. Let the meeting imagine Mr. Knibb present, and let them catch something of his spirit: let them recollect how he, under circumstances of opprobrium, fought the battle for the negro, when the timid shrunk away, and the feeble sank down in exhaustion; with a brow unstained by crime, and, therefore, fearless of all men; with a constitution like iron, and fitted for his work; with a pair of lungs which were seldom rivalled, and certainly never surpassed; with a heart of fire, which seemed to communicate its burning heat to every word that escaped from his lips; with a quick eye, to detect cruelty wherever it might walk; and a strong foot, to crush it wherever it might be found. In one respect he resembled Bunyan—the sun of his glory rose upon him from the darkness of a prison: till then he was little known, after that he could never be forgotten.

The CHAIRMAN, in submitting the resolution for adoption, said that he had been requested to offer a few words on its latter part. He hoped that the opinion of that large and influential meeting would go forth audibly to persons in authority, to tell them that they never committed a greater mistake, not only with regard to the Christian people of this country, but the very pagan natives of India, than by supposing that they gained the respect and confidence even of those pagans, by becoming parties to their paganism. He feared that there was a very great misapprehension in the minds of their governors, by which they were led to believe that they were not fulfilling their duty if they did not take some part in the religion of the country they governed. If the Government of India sought to merit and obtain the approbation of Christians—nay, if they did not seek to obtain the contempt of pagans for their conduct—it was time that they took bolder measures than they

had hitherto done, and leave Christianity and paganism to themselves. He wanted a fair field, and no favour: Christians were not afraid of their principles. They did not want idolatry to be suppressed by the secular power, but left to itself. Let the disgrace, however, for ever cease, of a professedly Christian Government taking part in the idolatries of pagans.

The resolution was then put and agreed to.

The Rev. J. E. GILES, of Leeds, rose to move,—

“That, in adverting to the present condition of the large numbers connected with our churches in Jamaica who have lately been admitted to the character and rights of British freemen, this meeting recognises, with cordial satisfaction and delight, their orderly habits, their desire for useful knowledge, their attachment to the worship of God, their zeal for the extension of the Gospel of Christ, and, above all, the continued blessing which attends the labours of our missionaries amongst them. While these circumstances, taken in connexion with the enlargement of our Eastern Mission, call for a corresponding increase in the receipts of the Society, it is earnestly hoped that general and strenuous efforts will be made to secure that increase, as well as to relieve the Mission from the debt with which it is now encumbered.”

Four years had elapsed since he had had the pleasure of mingling in the anniversary meetings of this Society. During that period there had been many a chasm, both among laymen and ministers. But what had been going on in the heathen world? How many myriads of their fellow-men had passed from time to eternity? Where were their souls? Had they not died in superstition, amidst shades of heathen darkness, prophetic of deeper night? They were reminded, by the resolution, of what had been done in the West Indies. Changes had taken place equal to those effected by that indefatigable, wood-working, iron-working, wonder-working man, John Williams, in the South Sea Isles. The Baptist missionaries found the negroes of the West Indies slaves, and they made them free; they found them in barbarism, and they made them civilized; they found them infidels, and they made them Christians. The members admitted by the missionaries to the churches sustained a higher character than many Christians at home. The resolution also referred to the East. What country was the country of Christian heroes, if it were not Hindostan? Had they not heard of men who would never learn the word “impossible?” Had they not heard of men who had lived and laboured there even when they had no success, and nothing to sustain them but a strong sense of Christian duty, and unconquerable faith? Was it nothing, that they had spread over that country the seed of the kingdom, and watered it by their prayers? It might be said that the seed had not made its appearance, but what then? It had been sown, and it must come up, for “the mouth of the Lord had spoken it.” But much seed had made its appearance: education was diffused; light was breaking through the darkness; the young

were instructed, and unlearning idolatry; and even in that land persons had been converted in a ratio which, if it should continue for fifty years, would amount to more than one million of souls. But how much was yet to be done! There were not more than one hundred missionaries belonging to all the Societies, for that vast continent. What was that for the instruction of upwards of a hundred millions of inhabitants? The resolution also spoke of increased exertions for the purpose of paying their debts. That was the dictate of common honesty. He believed that exertions could and must be made. India was a land of serpents, many of which were most deadly in their bite; but it was said that the wargo plant was capable of healing them. But there was no plant to heal the wounds of that old serpent, the Devil; and never could they be healed, except by the leaves of the tree of life, which were for the healing of the nations. It was evident, from the manifestations made by Christians generally, that if the Baptists would have help, they must help themselves. He did not wish to say any thing invidious; and if they must separate, they would separate in love. The separation, however, threw an increased weight on their shoulders. The Missionary Society could not carry on the work of translations without additional help. Unless they would stop their printing-presses, and fling away the labours of Yates, they must come forward nobly to the help of this institution, and the one intimately connected with it. He would plead that it might be done on the ground that it was a Catholic society. They would take every body's money who would bring it to them; besides which, they would never envy the success of their neighbours. They had never sent a missionary into their field of labour to interfere with their operations; and the Baptist missionaries had never sent home a complaint respecting other translations. They had never said to Morrison, "If you do not translate as we do, it is better that the Chinese should have no Bible at all." If the missionaries of other Societies had gone to the Baptist missionaries, they had welcomed them to their churches and their hearts, and been ready to co-operate with them in every way that laid in their power. He trusted it would ever remain a Catholic Society: it was the rock on which they stood, and they would never quit it. They would say to every other Society, "Go forth in the name of the Lord; translate the Bible into all the languages into which it has not yet been translated; we will rejoice in your prosperity; we will not interfere with your labours till the whole work of translation is done; and then, perhaps, we will make one or two little amendments." It was in that way the matter should be settled. He thought there were many noble-minded Pædobaptists who were ready to come forward to their help, and in that way there might be a manifestation of Christian love, showing how awful goodness was when fully and freely displayed, and how

little littleness was, by whomsoever evinced. The object might be effected in one of two ways. If Christian friends would remonstrate with the Bible Society, and say, "Go back to your former position: it is not worth while, in consequence of the disagreement of a little knot of people, that five hundred thousand Baptists, a million Independents, and he knew not how many million Pædobaptists, should be ranged on different sides;" perhaps the Society would go back to its original footing. But there was another alternative: if the esteemed friends to whom he had referred would come forward, and help the new Society, which they saw was conscientiously excluded from the old one, the breach might be healed by Christian love. But, be that as it might, they could not neglect the mission. Would they turn their backs on Yates? His own church had formed itself into an auxiliary to the Bible Translation Society. The debt of the Missionary Society must be wiped off; and, as they would have the pleasures of the jubilee when it came, let them in the meantime have the pleasures of hope.

The Rev. EUSTACE CAREY seconded the resolution. One of the honoured persons whose names had been announced that day, when the first convert in India was received to the name of Jesus, wrote to this country, saying, "The chain of caste is broken, and who shall be able to mend it?" Since that time thousands of successive links had been smitten; and the chain itself would soon be converted into the chaff of the summer threshing-floor. The difficulties of missionaries, however, were great; and were it not for the immutable promise of God, instead of thinking two thousand converts a few, he should consider them a living miracle, the first-fruits of a universal golden-harvest of immortal souls. If time allowed, he could give a delineation of idolatry extending its baneful power over the millions of India. A curse had been denounced on the man who should dare to teach a common man to think; but the key had been taken from the hand of the Brahmins; and sound, substantial, elementary instruction, as well as philosophic, had been communicated. The missionaries, when they first landed in India, were ridiculed on account of their supposed obscurity; but one of them had said that he dare expect great things, and, therefore, he should attempt great things. A bishop had subsequently said, that they might be very well employed in writing grammars, lexicons, and elementary school-books; and some philosophers in the western world had said, "Go, instruct the natives; make them men, and then make them Christians;" he (Mr. C.), however, contended that, by making men Christians, they made them every thing which God had intended to make them. The greatest work was to benefit souls, and bring them home to God. The missionaries, however, had been made the instrument of transfusing into many of the vernacular languages and dialects of India the won-



derful works of God; and by them tens of thousands of tracts had been printed and disseminated. The abolition of suttees was to be attributed, under God, to their labours. They had put woman in her right position—in her true elevation. Mr. Carey then referred to the labours of Mr. Knibb, Mr. Burchell, Mr. Philippo, and others, in the West Indies, and to the blessings they had been the means of conferring on the negroes; and concluded by a powerful appeal for increased pecuniary aid.

The resolution was then put and agreed to.

The Rev. A. MACLAY, M.A., of New York, moved,

"That the Treasurer, William Brodie Gurney, Esq., be requested to continue his services; that the Rev. John Dyer, and the Rev. Joseph Angus, A.M., be the Secretaries of the Society; and the following gentlemen the Committee, with power to fill up vacancies, for the ensuing year." (Names read.)

The Baptist Mission in India engaged his heart and his affections while he was himself a Pædobaptist. He believed the cause of missions to be the cause of God; and that, when they were praying for the success of missionary labour, they were praying for the advancement of that cause which Jehovah's Son was pledged to accomplish. On that very day the American Baptist Missionary Society was holding its anniversary; and it was delightful to think, that on both sides of the Atlantic Christians were assembled for so noble an object. He could not but rejoice in what the American Baptists had done in the East. The Secretary of their Foreign Mission had informed him that he had lately received a letter, in which it was stated that the Chinese congregation at Rangoon had held a prayer-meeting for the revival of God's work in that country. One of the members asked permission to pray a second time for the salvation of his countrymen, and earnestly supplicated that the Bible might be given to them, and the Gospel blessed to them. The American missionaries had had their trials and difficulties, but God had been with them in those seasons. He rejoiced that an institution had been formed in America for the purpose of sustaining pure, unadulterated translations of the Bible. It had received more this year for the circulation of

the Bible than the old Institution, with all the denominations united in it.

The Rev. T. F. NEWMAN, of Shortwood, briefly seconded the resolution, which was put and agreed to.

The CHAIRMAN observed, that one of the speakers had said that nothing which had happened, or might happen, should break up the Christian friendship which had hitherto subsisted between Christians of all denominations. The realization of that would be one of the most happy occurrences which had ever taken place in his (the Chairman's) life. Let the Bible Society and the Baptists each adhere to their own view; there was no reason why they should differ because they entertained different views. If they were all agreed, there would be no triumph of affection. It was by their affections getting the better of their differences that they evinced the reality of their love, and proved to the world that the people of God were essentially one.

The Rev. E. STREANE said, he responded most cordially to the sentiment uttered by Mr. Giles. The Baptists intended no hostility nor unkind feeling in their separation from the British and Foreign Bible Society. They simply designed to support those translations which the Bible Society would no longer take under their patronage; and having made that avowal, he begged that all his friends present, of other denominations, would read the proceedings of the public meeting at which the Translation Society was formed: he would then find that similar sentiments were expressed by every gentleman who took part in the proceedings of that meeting. He trusted that there would still be found, in the British and Foreign Bible Society, many noble-minded individuals, who would sustain those versions as individuals, which they no longer sustained as conductors of that Society. The principal object, however, for which he rose, was to state, that the desirableness of a public meeting, to meet Mr. Knibb on his arrival, having been felt by many individuals present, a paper to that effect had been signed, and it was intended that such meeting should be held.

It being suggested that it would be expedient to learn whether the friends present sympathised in this wish, it was put to the meeting, and responded to from all quarters.

## DEATH OF THE REV. W. H. PEARCE, OF CALCUTTA.

THE very affecting intelligence of the death of our much-esteemed and honoured brother, W. H. Pearce, reached us, by over-land despatch, on the 8th of May. Instead of inserting the letter addressed to Mr. Dyer by Mr. Yates, conveying notice of the sad event, we select one sent to Dr. Hoby. Further information will be given, as soon as it reaches the Mission-House.

## LETTER OF THE REV. MR. YATES TO THE REV. DR. HOBY.

*Calcutta, March 18, 1840.*

My dear Hoby,—Being two days beyond the latest safe day of sending by the present over-land despatch, I cannot tell whether this will be in time or not.

I have to inform you of the death of our dear brother Pearce. He expired last night, after rather less than one day's illness.

Last February we lost our dear brother Penney by an attack of cholera: this month, just turned one year, we have thus lost another of our number by the same disorder. Penney's constitution being stronger, and less affected by previous sickness, made a violent struggle against the disease from which he suffered much; but dear Pearce sunk at once under the attack, and without suffering any thing like so much pain.

Saturday evening last I spent with him in conversation and prayer, according to our old custom; and we then laid down our plans of operation for securing all possible accuracy and dispatch in our Bengalee version of the Bible. On Sabbath evening he sat near me in the house of God, and after service many congratulated him on looking so well. On Monday he attended to his labours as usual, and had some of the members of his native church with him till about ten o'clock at night. Between that and eleven he was seized with the cholera, and by daylight was in a dying state.

What a joyful meeting must he have had with his beloved father, and many others of his dear friends, who had gone before him to glory! Thus God continues to collect his jewels, one after another, into his Divine treasury. Oh

that we may be found among them in that day when he shall make them all up into a glorious crown to adorn the head of his beloved Son!

The few expressions that our dear brother was able to utter in the midst of his sickness, all showed that his mind was tranquil and serene, that he had a good hope through grace, and that he knew in whom he had believed, and was persuaded that he was able to keep what he had committed unto him. This evening he is to be interred. Mr. Tucker will afterwards preach a funeral sermon. My own feelings are so much excited that I think it would be impossible for me to preach the sermon; besides which, I know that Mr. Tucker will do it much better than I could—he is a most excellent preacher.

Poor, weak, sickly creature, as I have all my life been, I am now the only one left on the spot of all those who commenced with me the mission here. What a proof that the race is not to the swift, nor the battle to the strong! Why am I left behind? Is it because unfit to go? or, is it because God has something more for me to do? In either case I ought to be content to stay a little longer. But, oh! I do look forward with intense interest to that period when I hope to see the Saviour, and join the assembly of the spirits of the just made perfect. Pray for me, dear brother, that I may be preserved by the mighty power of God, through faith unto salvation, and that I may be enabled to work while it is called to-day, seeing the night cometh when no man can work.

Yours affectionately,

W. YATES.



## Home Proceedings.

### DEPUTATIONS AND MISSION MEETINGS.

CAMBRIDGE Meetings begin on the 14th June. Deputation, Brethren Dyer and Carey.

HERTFORDSHIRE, &c. — Chesham, 7th June; Amersham, 9th; and St. Alban's, the 14th. Deputation, Brethren Carey, Angus, and Pearce.

### APPOINTMENT OF A MASTER FOR THE SCHOOL AT MONTEGO BAY.

MR. JABEZ TUNLEY, formerly master of the British School at Nailsworth, has been accepted by the Committee, with the view of taking charge of the school connected with Mr. Bur-

chell's congregation at Montego Bay; and embarked on Wednesday, April 1st, on board the *Ethelred*, Captain Hood.

### ARRIVAL OF MR. KNIBB AND FRIENDS FROM JAMAICA.

THE *Isis*, from Kingston to Liverpool, arrived at Holyhead on the evening of Friday, the 15th of May. She had struck on a rock or sand-bank in the Bahamas channel, which rendered it necessary to throw a large part of the cargo overboard; but, through Divine mercy,

no injury was sustained by any of the passengers or crew. Besides Mr. Knibb, two of our negro friends, Mr. Edward Barrett and Mr. Henry Beckford, with Mrs. Dendy, and five children, were passengers on board the *Isis*.

### RETURN OF MRS. GEORGE PEARCE.

ON the 31st of March, Mrs. George Pearce, who has long been beneficially employed in the work of female education in Calcutta, arrived

by the *Owen Glendower*. Ill health has rendered her return necessary.

### ACKNOWLEDGMENTS.

MR. HUTCHINS wishes us to acknowledge, on his behalf, a box of valuable articles from Frome; containing, also, three guineas, as a "thank-offering from a young friend;" also, a valuable box from friends at Ipswich.

Thanks are returned to Mr. Young, of Ryde, for a year's *Eclectic Review*, for Mr. Capern;

to Mrs. Gouldsmith and Mrs. Hoby, Hackney, for parcels of Magazines; to Miss Childs, Brighton, for Magazines for Mr. Phillippo; and to Mr. Clowes and friends, at Hencham, near Lynn, for Magazines, &c., for the use of the Mission.

April 16, 1840.

\*\* THE ACKNOWLEDGMENT OF MONIES IS UNAVOIDABLY DEFERRED  
UNTIL NEXT MONTH.

## ANNUAL COLLECTIONS IN LONDON AND ITS VICINITY.

	£	s.	d.		£	s.	d.
Annual Meeting at Exeter-Hall.....	216	0	4	Romney-street, Westminster .....	3	14	6
Annual Sermon at John-street, by Rev.				West Drayton .....	2	17	8
J. Eustace Giles .....	38	2	5				
Ditto at Surrey Chapel, by Rev.				<i>Eastern District.</i>			
T. Fox Newman.....	55	14	2	Bow .....	8	8	0
				Ilford.....	3	10	6
<i>Southern District.</i>				Loughton .....	10	8	1
Alfred-place, Kent-road .....	5	8	3	Little Alie-street .....	13	8	0
Battersea.....	7	9	1	Shakspeare's Walk .....	2	10	0
Camberwell .....	41	12	1				
Church-street, Blackfriars .....	8	0	4	<i>Northern District.</i>			
Clapham .....	7	15	8	Hackney .....	23	14	8
Deptford .....	3	5	0	Homerton .....	8	10	0
Greenwich, London-street .....	8	13	4	Shoreditch, Providence Chapel .....	10	12	0
Ditto, Bunyan Chapel.....	2	1	8	Spencer-place .....	3	0	0
Maze Pond .....	22	3	7	Tottenham .....	24	1	0
New Park-street.....	32	8	0				
Peckham.....	5	9	8	<i>Donations at the Annual Meeting.</i>			
Regent-street, Lambeth .....	6	13	10	W. B. Gurney, Esq. ....	100	0	0
Walworth, Horsley-street .....	6	5	0	J. Walkden & Son .....	30	0	0
Ditto, East-lane .....	5	3	0	Thomas Gurney, Esq. ....	20	0	0
				W. L. Smith, Esq. ....	10	0	0
<i>Central District.</i>				J. L. Benham, Esq. ....	10	0	0
Eagle-street .....	28	10	0	J. Lomax, Esq., Nottingham .....	10	0	0
Eldon-street .....	2	5	6	Mr. Harrison, Hadlow .....	10	0	0
Fetter-lane .....	6	7	0	Rev. Dr. Steinkopff .....	5	0	0
Salters' Hall.....	25	14	3	W. T. Beeby, Esq. ....	5	5	0
				J. R. Bousfield, Esq. ....	5	5	0
<i>Western District.</i>				J. Freeman, Esq. ....	5	0	0
Brentford, New .....	3	12	9	Benjamin Williams, Esq. ....	5	0	0
Hammersmith .....	13	0	0	Rev. James Hoby, D.D. ....	5	0	0
Hampstead.....	5	10	7	George Kitson, Esq. ....	5	0	0
Harlington .....	7	6	7	Stephen Green, Esq. ....	5	0	0
Henrietta-street.....	12	7	10	W. H. Harvey, Esq., Eythorne .....	5	0	0
Kensington .....	12	1	0	W. Cozens, Esq. ....	5	0	0
Keppel-street.....	12	5	7	Rev. Edward Steane .....	5	0	0
				Mr. Joseph Leese, jun.....	3	0	0



# IRISH CHRONICLE.

JUNE, 1840.

Subscriptions and Donations thankfully received by the Secretary, Rev. S. GREEN, 61, Queen's Row, Walworth; by the Rev. J. DYER, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch Street; and the Rev. STEPHEN DAVIS, 92, St. John Street Road, Islington; the Messrs. MILLARD, Bishopsgate Street; C. BURLS, Esq., 19, Bridge Street, Blackfriars; SANDERS, 104, Great Russell Street, Bloomsbury; LADBROKE & Co., Bankers, Bank Buildings; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick Street, Edinburgh; the Rev. J. FORD, 8, Richmond Hill, Rathmines-road, Dublin; by the Rev. C. HARDCASTLE, Waterford; by Mr. J. HOPKINS, Bull Street, Birmingham; and by any Baptist Minister, in any of our principal towns.

On the twenty-eighth of April after our last number had gone to press, the Annual Meeting of this Society was held in the spacious chapel in Moorfields, occupied by Rev. Alexander Fletcher, and his friends. A numerous and highly animated and interesting meeting it proved to be, as will appear from the following report of its proceedings. We cannot indeed state that the Society is out of debt, but such has been the feeling excited in the Committee, by the kindness and zeal displayed at the Anniversary, that they have already engaged two additional agents, one, a long known and highly valued friend, as an itinerant in the South, chiefly in counties Waterford and Cork; the other, a friend highly recommended by Rev. Alexander Carson, at present directed to prosecute the work of a reader in Letterkenny and its vicinity. Places wanting men to labour—and men willing to labour, are both offering. It is for the friends of the Society to say whether these offers shall be entertained; and it is desirable that what friends may be disposed to say on this subject should be said immediately; for in addition to the argument arising out of the rapid flight of time, the Secretary, with another member of the Committee, will be proceeding to Ireland, in all probability, in the early part of July. They would like to have a commission from many right-hearted christian friends, to carry with them the means of a larger—a much larger—supply of the blessings of the gospel of peace. Mr. Trestrail, of Newport. I. W., is also proceeding in July, to occupy the station at Cork, and to give all possible aid in diffusing the word of life in that large city and its vicinity. Who will not wish him success in the name of the Lord?

Alderman THOMAS WOOD, Esq. occupied the chair. After singing and prayer by Rev. John Dyer.

The CHAIRMAN rose and said,—While it is particularly gratifying to me to contribute my humble mite in presiding over a meeting of so extensive a benevolence as the present, it is not my intention, in introducing it to your notice, to go into any details. But I cannot refrain from expressing my gratitude to the exertions of pious individuals, who have thought of the desolate condition of our sister kingdom. It is utterly impossible that any person can adequately conceive of that state of desolation without having beheld it; and it has been my lot, mixed with pain and pleasure, to visit among the peasantry of Ireland, and to see, in some measure, what has been done by voluntary religious associations among them. That spirit has brought out the protecting care of the Government, which has manifested its anxiety, on the soundest of all possible principles, to distribute information with the greatest possible facility, and at the same time to convey it in such a form

that it meets with no objection except from the fastidious. It embraces all in a common obligation and affection, and no one, whatever be his creed, is excluded from its operations; all may come to the same temple, and although holding different opinions, all may adore one common Lord. It has often struck me as absolutely necessary, that there should be a species of domestic visitation throughout the whole of Ireland; but this I supposed to be perfectly impracticable until I read the papers connected with this institution. I had imagined that the weight of prejudice, which we are taught to believe arises from a particular class of the Christian world, would have prevented it. You have evinced that you possess means by which you undermine prejudice, and you have demonstrated this one fact—that where you proceed upon a just and holy principle in the most consummately prejudiced you find some of your warmest friends; and where you looked for opposition, in many instances you have found, from the native benevolence of the Irish character, a surrender of what is called pre-

justice, in order that justice might be done to their common country. It is pleasing and satisfactory to find that you are now becoming handmaids, as it were, to one of the greatest Institutions that ever blessed Ireland—I mean, the National Schools. It is a system which has been reviled and repudiated in this country, but it is a system which only requires to be seen in its practical operation to be admired. I say, you are becoming handmaids to this system, because, hitherto, two contending parties have monopolised the whole of Ireland as their own, and have sought, by successive struggles, not to illuminate, but to chain them in their ignorance. The National Institution, however, communicates religious knowledge, and your Society carries out into detail the principles it maintains. It conveys to the cottage that which has hitherto been unknown in Ireland. It has been delightful to me to find, that all schools established upon sectarian policy, by any class of Protestants, have given way to the general system of National Education; and where before few only were found within the walls of those schools, they are now crowded. An excellent lady told me, that in one little dirty village, where formerly she heard nothing save the songs of revelry and mirth, she now heard the hymns taught by these schools sung in almost every house. I mention this, because it is plain, that, while you keep up the system of religious reading which this Society proposes and carries out, you assist the great principles which the Government itself has established. These schools, however, may do for particular cities or particular places, but who has a conception of a mountain population deserted, neglected, never visited, because sometimes it is not known to exist, and if it is, it is surrounded by so many dangers that it is deemed inaccessible. But I find from the Report that your industrious labourers, like the bees seeking honey from distant hives, have brought congregations from the mountains, and associated on the tops of the highest hills, families delighting to hear the word of God. And I am convinced of this, that you are widely extending the means of subduing all prejudices; and it is one of the blessings resulting from our anniversary meetings that, if we do not effect all the good we wish, we make our friends and neighbours acquainted with the spiritual destitution which prevails, and concentrate their united exertions in one focus. There is scarcely any people demanding the sympathy and the honest consideration of the Christian world to the same extent as the Irish nation. Your attention is exclusively directed to Ireland, and your agents are devoting themselves to reading the Scriptures to their poor neigh-

bours. They deprive themselves of their personal comforts, and descend to abodes of the meanest wretchedness, to associate with children almost destitute of rags to cover them. They engage in an occupation from which they can derive no personal benefit on this earth at all events, the peace and comfort they enjoy in their own minds being their only reward. But what has been the result? Industry has taken the place of wretchedness, and comfort has ensued. I wish that every one of you could see an Irish cabin, first in its natural state, and then after it has been for twelve months under the visitation of your agents. You would hardly suppose it practicable that such changes could be produced. In the first instance, you meet with a tenement half below the ground and half above it, without a chimney or a window, a fire burning in the middle, and cows, and pigs, and people all associated together. Thus home is made uncomfortable, and that place which ought to be the most delightful becomes the most wretched. But by the domestic visits of religious men, animated by the best of all principles, and carrying with them the best of all instructors—the Divine word, order and decorum prevail. Here and there you will find one or two huts advanced above the general grade, and, on inquiring how they became so, you discover that it has resulted from visits promoted by your Society, or others like it. I would challenge any one to contradict this assertion. This, again, has a beneficial influence on others. We are all the creatures of habit, and if our neighbours live a little better than ourselves, we are desirous of imitating them. The general result has been, a rushing after the parties who communicate, in so simple a manner, the word of Divine truth. These circumstances, however, will be given in detail by some of the gentlemen who are about to address us; and, therefore, I will not longer dwell upon them. I am sure that you will not allow this meeting to break up without leaving behind you some sensible demonstration of your sympathy with your poorer brethren in Ireland. Except distant and heathen nations, I know of no community which has a stronger demand on your Christian sympathy and benevolence. I do hope that every observation you hear will be an additional incentive to your liberality; and that whatever sum you fixed upon to devote to this Society before you left your homes, you will double before you leave the meeting.

The Rev. S. GREEN then read an abstract of the Report, which commenced with some general observations on the claims of Ireland. It then furnished interesting extracts from the communications received from the Society's Agents, illus-



trating the benefits which had arisen from their labours, and concluded by a powerful appeal for increased pecuniary support, since it appeared that although recently the funds of the Society had considerably improved, its accounts close with a debt of £262 5s. 3d.

The Rev. J. H. HINTON moved the first resolution—

“That this meeting hail with pleasure and thankfulness the continued and increasing countenance and aid afforded to the Baptist Irish Society, and in adopting the Report now read, again record their conviction, that Christian churches in this country are solemnly bound to provide the means of a much wider diffusion of the gospel in Ireland.”

I acknowledge myself to be a debtor to the Baptist Irish Society, not only on account of its truly evangelical character and useful labour, but from the personal obligations under which it has laid me. Two years ago the Society did me the honour of constituting me one of a deputation to travel for a month in that country to preach the word of life, and to behold the scene of its operations and labours. It may perhaps be thought, that before now I should have taken an opportunity of expressing publicly the views and opinions I was led to form in the course of that journey; and, in truth, I should have attempted to do so at a much earlier period, if I could have convinced myself that I had gathered from those travels any thing worthy of being communicated. The fact was, that if I thought I was ignorant of the state of Ireland before I set out, I knew it when I came back. I appeared more ignorant at the end of my journey than at the beginning. At the outset it was the ignorance of non-information, but after looking at Ireland for a whole month, my ignorance assumed a very different character; it was then not unknown so much as it was unintelligible. If I could have formed any satisfactory views of the origin, the causes, or the remedies for the ills and mischiefs of Ireland, I should have felt it my duty not to remain silent. Perhaps it would have been better that I should maintain that silence even now; but I have yielded to an importunity to speak on the present occasion. It may seem strange, that I should speak of being a month in Ireland and becoming the more ignorant the longer I stayed in it. I will allow that one thing is manifest and palpable enough—viz., that the bulk, if not the entire mass of the population—especially in the southern and central part, which is characterised by the prevalence of Roman Catholicism—are in a state of as deep, deplorable, spiritual ignorance as people can possibly be. I do not

mean to say any thing of their physical necessities, their filth, their poverty, and so on. I could put up with all that—if the people were rich in faith and heirs of the kingdom. At all events, whatever there be of sorrow there, it absolutely vanishes away in comparison with their spiritual ignorance, and their exposure to eternal perdition. Whatever there may be of force in the motives of Christian philanthropy, there is far greater force in matters of faith—in considerations connected with the souls of men, and their eternal welfare. There is no difficulty in seeing that the spiritual destitution and ignorance of the people is the most desperate and appalling. One is ready to feel perhaps that the gospel is a remedy adapted to this condition, that it is a remedy of Divine appointment, and is accompanied with an assurance that it shall not be used in vain. One might feel that it should be employed with cheerful hope, holy confidence, and Christian diligence. One might feel also an especial gratification in carrying the gospel through the length and breadth of Ireland, inasmuch as it is there, and there only, that it is competent to us to bring the ministry of the gospel into direct contact with the system of Popery. There is no other part of Europe, or of the world, where such an opportunity is afforded of bringing the gospel in immediate contact with the people as is presented to us by our sister island. Now, I do not mean for a moment to say any thing which shall indicate, on my part, a low estimation of the adaptation of the gospel to the ignorance and misery of man—that shall indicate a spirit of unbelief or non-anticipation in relation to its successes and triumphs; but nevertheless, as there are various aspects in reference to promising or unpromising features, the facilities or the difficulties of one or other set of circumstances, let me say a word or two regarding what I take to be the very fearful and appalling aspect of the state of Ireland in this respect. In the first place, even if the minds and ears of the people were opened, and they would listen to you, this great disadvantage presents itself in the outset: not only are there difficulties in the nature of persecution attached to the renunciation of Popery, but the system of religious belief, or rather religious influence, under which the people generally are, is already, in their estimation, Christianity. However erroneously, yet they so call it; and so Popery calls itself. It is a form of Christianity presented to them by the highest authority they acknowledge, and is perpetually placed before them as the most ancient, the most pure, the most catholic, the most imposing, and most important form. The Christianity which we or our agents present to them they are led to

renounce as a spurious Christianity, assuming a name to which it has no title, and the ministers and promoters of it are stigmatised religiously as thieves and robbers come to steal away the ancient, veritable Catholic Christianity out of the hands and hearts of the people. There is thus a very grave obstruction to the success of the appeals, and the efforts which are made. Again, it is said by the Roman Catholics, "We are Christians; ours is the ancient system—the pure, old, original Christianity;" and, we are asked, "Who and what are you?" our distinctive name, though one which is a term of honour amongst us, is a term which, in Ireland, is associated with all that is hated and abhorred. We are Protestants, and we hold that to be a Protestant is to be something very consistent, very honourable, and very glorious. But the name of Protestant in Ireland is associated with what? With all that partakes of the system of church robbery and political tyranny. In the judgment of the Catholics the spoliation of their church revenues is one of the triumphs of Protestantism in Ireland; the trampling upon their civil and religious liberties is another of those triumphs—and, in the estimation of an Irish Papist, Protestantism is Orangeism. Here, again, is a great difficulty in obtaining access for the truth we wish to communicate to the minds of the Irish people. I make these remarks upon the supposition that they would hear us, but that supposition itself cannot be sustained. It may be said generally, that the Irish Catholics will not hear us. I appeal for the truth of this assertion, not only to those who know Ireland, but to the evidence furnished by the Report which has been this night read, and by all the Reports which the Society has issued. I am well aware of the many cheering things which are said here and there by the agents of this Society; but when they are closely looked into and viewed, comparatively their amount is small indeed. If six, eight, ten, or twelve Catholics attend a Protestant congregation, it is considered a great number, and if only one or two attend it is noted down as a thing observable. I am thankful that one or two will listen in conjunction with fifty or sixty Protestants to the preaching of the gospel; I am very much more thankful when I hear that there are ten or twelve; but what are these among so many. There are six or seven millions of Papists in Ireland. The bulk of the population is deaf and will not hear us. I confess that as I travelled through the country, I was very powerfully impressed with the fact, that though there were Roman Catholics around us by thousands, yet not one of them would listen to us. This is another difficulty. Whatever may be done by the gospel, if

the people will not hear it, it is not likely that they will be converted by it. Its effect is extremely diminished and much embarrassed and enfeebled by this circumstance. That much, therefore, of present and immediate success in the conversion of men, is to be expected from the evangelical exertions of any class in Ireland during the continuance of its present social state, is what I by no means believe. Evangelical exertions for the spiritual welfare of Ireland are not of inconsiderable magnitude, but I know not any where of an equal amount of exertion with any thing like so small an amount of actual operative success. Besides this, it appeared to me that Roman Catholicism had its hold on the Irish people not simply as a religious system but as a social system; and I may say as a part of the political system. Although, of course, the government is Protestant, nevertheless the mere change of government and all its patronage and offices from Catholics to Protestants has not materially affected the social state of the Irish people. Their masses are not penetrated by any of these changes; their priests are still their social heads, and the entire influence remains in their hands as much as though the mayoralty and other offices were vested in the Catholics. Political and municipal changes do not penetrate the masses, and the consideration was very deeply impressed on own mind, that Popery never can be broken up in Ireland by any thing but a social revolution. I did not think, and I do not think now, that the preaching of the gospel ever can be the means of effecting it. Let me not be misunderstood. I am here simply to express my own views—views formed from the facts I observed. Do I therefore despond of the success of the gospel? Would I have others despond? Would I repress or discourage evangelical effort? Certainly not. But having stated my views, let me next say that there is another light in which the system of Popery, which I believe to be "the Man of Sin" spoken of in Scripture—may be regarded. It is a very great advantage, I apprehend, when in relation to the obscure and difficult to be interpreted system of prophecy, there is any part of the social state on which a distinct, a vigorous, and a vivid light is thrown by the predictions of Holy Writ. Now, with respect to the Man of Sin, of which Popery in Ireland is of course a part—and we say nothing about Popery in England—we understand that as it is identified with the nations of the earth, and the professed bride of Christ has committed her harlotry with the kings of the earth, so we understand that as her subsistence has become political, her destruction is to be political. I apprehend it to be a strict truth



respecting the system of Popery as it exists in the nations of Europe, that there is no way, either in fact or as indicated in prophecy, of destroying it but by national change or convulsion. Whatever is doubtful in prophecy, this, I think, is clearly indicated therein. But if it be so with regard to the nations of Europe, it must be equally so with respect to Popery in Ireland. The Man of Sin will not die before his time, that time does not yet appear to have arrived, and therefore there is no immediate prospect of his destruction. There are not, in fact, as it appeared to me, and there seems to be no warrant from Scripture for expecting any present large results from preaching the gospel of Jesus Christ in Ireland. I will mention two points in prophecy which, if they do not apply actually to the case—which I think they do—they nevertheless illustrate what I mean. In the book of Revelation we are told that the temple of God at a certain time was open, but filled with smoke so that men could not enter in because of the smoke. The temple of God being open denotes that there is no external difficulty in the nature of persecution, to men professing Christianity; but the smoke in the temple indicates that there are so many prejudices, so many erroneous notions, which have taken so deep and tenacious a hold on the minds of men, that they cannot enter the temple. We are told respecting the two witnesses who prophesy in sackcloth that they have power to shut heaven, that it rain not upon the earth during the time of their prophecy. The illustration of that is, that at the present season, and until the fulfilling of the times of the nations at the end of which is to be accomplished the overthrow of Antichrist, the Mohammedan power, and the restoration of the Jewish people to their own land, there is a restrictive, and not a copious effusion of the Holy Spirit of God: that the measure in which the Spirit of God is to be poured out after that time will be far more copious than before it—not now entirely withheld, but not now poured out as it will be, when nations are to be born as in a day. It seems to me therefore that the prospects for Ireland are not indistinctly shadowed out by the observations which I have made, and what we have to expect, may indicate what we have to do. Would it be at all consistent that Ireland should be abandoned? Will there be no present recompence, no subsequent benefit? Undoubtedly we shall have a present recompence; for the influence of the Spirit of God is promised, and now poured out—now there are hearers, now there are conversions, now there are souls saved in Ireland. During a day or two which I spent at Abbeyliex, I came into personal inter-

course with half-a-dozen persons, the genuineness, fervour, simplicity, loveliness, and consistency of whose piety charmed me exceedingly. We shall then have present success; but we are principally engaged in sowing the seed of a future harvest, preparing for ultimate success. It is laid down as one of the broad marks of the accomplishment of the latter day's glory, that this gospel of the kingdom shall be first preached in all nations, for a witness to all nations; and then shall the end come. Now, what I think should be our aim, and to which I should lend a most willing and earnest co-operation, is, the diffusion and establishment throughout the whole of Ireland of the apparatus of evangelical instruction. Let there be everywhere ministers of the gospel, establishing such churches as they may, and readers of the Scriptures, not here and there only—not like a land-flood, sweeping hastily over a region and then passing away; but an apparatus diffusing itself on every hand in conjunction and association with all else that is done of the same kind; that by the time the period is come for the system of Popery, as a system, to be broken up, and men's ears and eyes shall be opened, there may be a full provision for the communication of the light and knowledge of the gospel to every creature in Ireland. There seems very little reason to doubt that the work of destruction of the anti-christian powers, when it does commence, will be rapid; and it appears to me that one reason why, preparatory to that event, in its completeness, the gospel of the kingdom is to be preached in all nations, is this, that every thing may be in readiness for the accomplishment of the conversion of the world. Ultimately we know that the desert is to rejoice and blossom as the rose; but it is not the unsown desert which is spoken of. What desert is that which, when the rains of heaven shall come, shall instantly exhibit the corn and the waving harvest? Not the desert abandoned to the growth of all that is noxious, but that which the toil of the husbandman has sown, that it may blossom and be fruitful as a garden unto the glory God.

The Rev. JOHN EDWARDS had great pleasure in seconding the resolution so ably moved by the last speaker. He confessed that to the first part of that address he had listened with some dismay, which the latter part had entirely dissipated. It had been said that Popery was always the same; and if so, it was not getting worse, at all events. Time was when it pervaded the public mind and feeling in England, as much, if not more, than in Ireland now. Then he would say, never despond. As a proof that Popery was always the same, he

would refer to the famous dispute at Cambridge between Dr. Buckingham and Latimer, as contained in a book which gave a faithful picture of Popery—Fox's Book of Martyrs. Dr. Buckingham undertook to give five reasons from the Fathers, and five reasons from the Scriptures themselves, to show that the word of God was a book not fit for the use of the common people. The five from the Fathers he did not read, but those drawn from the Scriptures were these. He (Dr. B.) was sure the common people would not understand certain passages. For example, a baker might read in the gospel, "a little leaven leaveneth the whole lump." He might leave out the "leaven," and spoil the bread. Again, a little further, it was said, "He that putteth his hand to the plough and looketh back is not fit for the kingdom of heaven;" and let a ploughman read that, and he would either relinquish the hope of heaven, or lay aside his plough. Again, it was written, "If thy right hand offend thee, cut it off; or if thy right eye offend thee, pluck it out;" and if that were really acted upon, they would become a nation of blind and crippled men, or else be ruined that way. To these remarks Latimer replied, that the common people were not such fools as Dr. Buckingham took them to be, but that it was among the learned such mistakes were made. "For example," said he, "suppose a painter were employed to do something very significant upon a sign, and that he painted the face of a fox, looking from under a friar's hood, no one would imagine for a moment that the painter meant a fox. At all events let the experiment be tried; let the Word of God be translated and circulated in this country, and see what the effect would be." The experiment had been tried successfully in Scotland, and was now in the way of being fairly tried in Ireland, in connexion with the system of education alluded to by the Chairman. Imperfect that system might be; but because it could not do every thing that was wished, why should it be extinguished entirely? Because circumstances did not allow of every word being in daily use, was a portion to be forbidden? The Lord had greatly blessed many of these schools, and it was not for them to calculate the amount of good by what came under their own immediate observation. They were not to be discouraged by the comparatively small effect of what was done. The Saviour, who spake as never man spake, was taunted by his enemies that none of the rulers or the Pharisees had believed on him; but he could thank his Heavenly Father, that he had revealed himself "unto babes," unto the poor in this world; and it was incumbent upon all who professed the Saviour's name to follow his example. He

rejoiced, that it seemed now the determination of the committee to be more careful in collecting the fruits of the ministry into Christian communities. An intelligent friend of another denomination had remarked to him (Mr. E.), "You are very negligent in making the best use of your converts—you labour—you send forth itinerants—you kill as much game as we do—but you don't stop to pick them up." He was glad that this state of things was about to be amended, and that the seed so laboriously sown would not be lost sight of, but gathered together in one fold under one Shepherd. Allusion had been made in the Report to the efforts of other societies, not unfriendly to this, and if the Roman Catholics were more diligent, and if there were a Home Mission in the Established Church of Ireland to oppose them, all the better. If there were an internal voluntary movement, it would by and by break the crusts which had hitherto bound the Establishment together. Whatever might be said of the superiority of the Establishment, if they lived to lament its stagnation—whatever they might say of the voluntary principle, they paid a very great compliment to those who depended entirely upon it. If they found that the Establishment was stagnation, and that voluntary effort was life, let them at once come to the life and to the light.

The resolution was then put and agreed to.

Rev. I. NEW rose to move—

"That this meeting, thankful for the degree of success it has pleased God to grant to the agents of this Society in instructing multitudes who would otherwise have grown up in ignorance; and, especially, in converting souls to the knowledge of Christ, anxiously call upon all their friends to be earnest in prayer to God for his Holy Spirit to render much more effectual the efforts which these agents employ."

He thought that this country was laid under deep and especial obligations to do all in its power to improve the condition of Ireland. It had too long withheld from Ireland that boon which, with devoted zeal, it had been seeking to distribute to the very ends of the earth. Crushed for ages by English misrule and oppression, the victim to the insatiable rapacity of her rulers, deprived of her right, plundered of her property, and frequently the object of scorn and ridicule, by her haughty and merciless tyrants, they need not wonder at the cry which had been raised—"Justice for Ireland!" But, notwithstanding all these protracted miseries which she had suffered, such was her susceptibility to kindness, that only begin to treat her with it, and her generous-spirited children would, if not forget,



at least forgive the past. He could not refuse a tribute of acknowledgment to the government for the conduct they had pursued towards this unfortunate country. "We know well," said the reverend gentleman, "that as Dissenters we have just cause of complaint against them; and complaints, too, which we will utter, and utter aloud, until they are heard, and until our wrongs are redressed. But their conduct towards Ireland is a redeeming feature in their administration, which deserves all praise." The manner in which they had, in a great measure, subdued the spirit of anarchy, and won the hearts of the Irish people, showed how much might be done with them, if a kind and conciliatory course were pursued. But in addition to the numerous evils which had resulted from an iniquitous course of legislation, there was that spiritual despotism which, like an incubus of death, was paralyzing the best energies of the people, controlling their faculties, their minds, their hopes, their fears; a despotism which would, if it were possible, quench the very splendours of eternal truth, rather than relax its hold upon the consciences and souls of the people. Strange that such a despotism should exist in the nineteenth century, and in sight of a land which had burst its fetters asunder! What must be the wretchedness produced by such a state of things? A people occupying one of the loveliest and fairest portions of the earth were involved in a darkness as deep as that of Pagan lands: knowing nothing of Christ but what was suggested by a crucifix; nothing of a sacrifice, but that of the mass; nothing of a priesthood, but what was filled, he would not say by impostors, but by men who had no prevalence with God; nothing of a righteousness, but what was wrought out by suffering and penance; nothing of a heaven, but what was to be purchased with money. Victims of a superstitious fear, haunted by imaginary terrors; strangers to the love, and joy, and peace, and hope inspired by a pure and heavenly religion; uncheered, uncomfortable, unblest, by the assurances of a compassionate and a forgiving God; rendered miserable by their poverty, and precluded from the consolation which an access to the "unsearchable riches" might inspire. The consecrated way into the holiest was intercepted and guarded by the iniquitous and jealous spirit of Popery. Could it, then, be right to treat a people so situated with neglect? Could it be right to yield to any influence which would tend to superinduce a feeling of indifference? Certainly not. It was not kind, right, or Christian-like. Let them, then, as professing Christians, seek to burst the fetters by which the Roman Catholics were bound, to destroy that domination

which enshrouded them in darkness, and prevented the light of heaven, the light of life, from falling on the spirit. Let them aim to confer upon them that liberty which monarchs could not grant, nor all the powers of earth and hell confederate, destroy. That would be a true, genuine, most glorious emancipation—an emancipation in comparison with which the Act of Parliament thus designated (much as he valued it as conferring on them political rights) was not worthy to be named. The dominion of the Man of Sin was founded in error; let truth then have free course, and he feared not the result. Soon it would glorify itself in overturning the foundations of that gigantic despotism which crushed the noblest energies of man, and exulted only in proportion to the degradation and wretchedness which it secured. Convinced of the inherent energy of truth, of its mighty and wondrous efficacy, the power which it had to confront and to arrest, he, as an individual, attached no ordinary importance to the Scripture readers employed by this Society. It was true they were humble men, but so were the fishermen of Galilee. They were illiterate in reference to human learning, but so was that Peter whose enunciation of the gospel of Christ speedily converted 5000 men to God. The means they employed were apparently insignificant, when compared with the contemplated result; but so was the quiet, tranquil, mysterious influence of gravitation which controlled the material universe. They were despised, scorned, and ridiculed by proud and godless men; but so was their divine Master, whose simple but sublime doctrines revolutionised the world. The resolution expressed gratitude to God for the conversion of souls, which had resulted from the instrumentality of those excellent individuals. The truth proclaimed by them had been received into human minds, and was working in them silently and invisibly, but vitally. The husbandman, when he had deposited his seed in the soil, felt that he had done an important work. He wrought in faith, and though the seed was concealed, he anticipated the revivifying influences of nature, as the spring returned. They felt assured, from the testimony of God, that the seed sown by the scripture reader would not return to him void. Let them, then, augment the agents of the Society. The field into which they sent them was overgrown with the weeds of error, but it might be cleared, the soil might be cultivated, better seed might be sown, the light of heaven was ready to fall on it, and the dews from above ready to descend on it. Trees of righteousness must flourish where noxious plants now grow; and by the noiseless, unobtrusive labours of those agents of the Society, the

wilderness and the solitary place would become glad for them, and the desert rejoice and blossom as the rose.

The Rev. S. NICHOLSON had, like the mover of the first resolution, spent about a month in Ireland, and, to a very great extent, the conclusions to which he arrived concurred with his (Mr. H.'s). It appeared to him, that the mass of the people were inaccessible to an English Protestant minister. But he would not on this account entertain feelings of despondency, nor would he allow those feelings to go unchecked wherever it was in his power. Popery dealt much in outward pomp and show, and the silent workings of this Society might go on almost unobserved and unopposed; and thus they might hope to sap and undermine the social influence of Popery. At all events the path of duty was clear, that they should disseminate the incorruptible seed of God's word, in the full confidence and belief that it would ultimately produce a rich harvest to the happiness of man and the glory of God. It was no trifling benefit to prevent mischief where they could not do positive good; to check error where they could not be gratified by the triumph of truth. He was thankful thus far, but he was also thankful that souls had been converted to the knowledge of Christ. The resolution called upon all the friends of the Society to be earnest in prayer to God, &c. He would only suggest this practical lesson connecting itself with a confessed dependence on the Spirit of God, namely, that they were bound to use those means which the Spirit of God had ever honoured, and which he stood graciously pledged to bless. To what effect, to what purpose, would the husbandman put on the garments and appurtenances of devotion, and take his stand on some region in which his plough had never traced a furrow? They would reject as mere palpable and contemptible hypocrisy the conduct of the man who should offer up his prayers for a region thus neglected. It was impossible for them to give too much honour to the Spirit of God, or that they could expect too much from him. But he feared that there were Christians in some provinces of the empire who made dependence on the Spirit of God the pretext and covert for sloth and negligence. The blessed Spirit of God was compromised, degraded, grieved, and insulted, when persons professed to depend on him, and yet neglected to use, or used inadequately or scantily, the means which were worthy of their divine and gracious calling. He had much pleasure in seconding the resolution.

The motion was then put and agreed to.

The Rev. C. STOVEL moved—

"That, rendering thanks to the gentlemen

who have conducted the affairs of the Society during the last year, this meeting requests the gentlemen whose names have been read to undertake those affairs for the year ensuing, with power to fill up vacancies; and that our thanks are due, and are hereby given, to Alderman Thomas Wood, Esq., for kindly presiding over the present meeting."

In submitting that resolution to the meeting, he felt compelled to express his entire concurrence with his esteemed colleague in the deputation to Ireland. It was impossible that the difficulties to be surmounted by this Society, and others kindred to it, could be more than partially stated by one individual. It was his (Mr. S.'s) business, when united with his friend in that service, to descend to the lowest departments of Irish society, and to examine, as carefully and as minutely as possible, whatever might enable him to form a judgment on the condition of Ireland. But after having employed all the strength and penetration of which he was possessed, he felt that there was more than he could understand. For a great number of the evils in Ireland, he might assign a very ready cause. On looking to its history, it exhibited elements from which any careful observer might have predicted the results which now appeared before them. There was in Ireland a triumphant papal priesthood. How could they be otherwise than triumphant, when the very profession of their faith had, since the subjugation of Ireland, exposed its possessors to political disadvantages, and when those who might seem conscientiously to entertain their sentiments, found no other sympathising friend and teacher of religion than the Catholic priest? The priests were called the fathers of the people, and they stood pre-eminently clothed with the features of that relationship. By a sort of diligent and most scientific training, their ranks were filled up from the classes of the people, and thus they were united as a compact body in one great interest. In some schools there were a large number of children who, when examined, appeared to know nothing; but in some corner there would be found a lad, with a beautiful physiognomy, and the best head in the school. He was brought out, and soon read with dexterity six or seven books of Euclid. He was then prepared for Waterford College; from there he was sent to Maynooth, and thence to the priesthood, and so on to the first stations in the church. By these means they united themselves in a body, and entwined themselves with all the sympathies of the people. It was likely that their influence, under such circumstances, must be great. There was another matter of great importance. There was a huge Episcopacy connected with the Pro-



testant faith : and it was retaining all its influence, and was likely to do so, simply because it stood clothed in all the painful disadvantages of a repulsive, compulsory establishment. It could never be respected there, first, because of its political character, and because of the oppression which must be felt by the people from whom, forcibly, all its resources were drawn; and, secondly, because there was so small a shade of difference in the tenets which were taught in the Protestant and in the Papal church. It would also be found one of the most solemn features in the Irish cause, that there were two parties in the Protestant Establishment, the one High, and the other Liberal; but both agreeing with the Catholic priesthood, that Christian teachers must somewhere or other have a ground of authoritative and official interference. They connected that influence with the administration of the rites of religious worship; and hence, even where an evangelical phraseology was adopted in teaching the doctrines of the gospel of Christ, the Popery of baptismal regeneration was also adopted as in the school of Pusey. He would ask what difference there could be between baptismal regeneration, which was supposed to be performed by the hands of the Protestant priesthood, and the baptismal regeneration which was supposed to be performed by the hands of a Catholic priesthood? In each case, was not the great vital point of personal religion entirely smitten as with a blow of a giant? and were not all the great truths of the gospel paralysed by that one fact? A church holding such a theory, or advancing such a point, must inevitably be, however great, bereft of all claims to moral respect, and be destitute of all moral influence in acting upon mankind? This he called "the corrupt official difficulty." And by the side of it was another, and one which was spreading itself most widely, and that arose from the Irish vivacity of character, and the triflingness of a certain habit of conversational repartee. He found scarcely any who were not more prepared to crack a joke or give a repartee, than to yield a solemn and prayerful consideration to statements of the truth, and the evidence by which it was supported. This, to say the best of it, was bad taste, and must originate in a wrong state of heart; and he was persuaded that that wrong state of heart, so awfully prevalent in Ireland, was to be traced originally to certain habits which prevailed in the Roman Catholic priesthood. If this Society was at all to succeed in Ireland, it must be by placing the worth of intellectual and spiritual character among them, which should shine with a healthful and modest light, commanding respect, and looking with pity

upon that sort of pleasure which was derived from this fancied cleverness. The following fact would illustrate his meaning:—"I was riding to Wexford on one of the cars, and beside me sat an individual whose garb told me he was a priest. I soon began a conversation, or rather attempted to do so; for the first question was returned with an insult, the second with great rudeness, and the third and fourth got answers with very great difficulty. Not willing to be defeated, I determinately pursued my purpose, and presently, with three or four keen sarcasms, he attempted to cut right through me; at first supposing me a home missionary of the Church, then something else, and then something else. However, I pursued it still further, till he came to the great topic. He said, 'The authority of the church is the only means by which you can prove the authority of Scripture.' A Dis-senting minister, who was my companion, had been repeatedly crossing me in the conversation, and he also received much of disrespectful and coarse reply. At length he said to me, 'I told you you could never prove the truth of Scripture without the authority of the Catholic church—now, give me a syllogism.' I replied, 'Well, I think I can give you one;' and, after much boisterous importunity, I said, 'Do you see that lad just by the car?' 'Yes,' he replied, 'Well,' said I, 'what would you do with him?—there is my syllogism. I want to tell that boy that milk is good for food, and that bread and milk is an excellent thing to sustain human life—will you tell me by what syllogism I may tell him that, and make him believe it?' 'Well,' replied he, 'but what has that to do with it? where is my syllogism?' 'No,' I said, 'first be so kind as to answer my question, and then I will give you the syllogism you want.' 'Well,' he said, 'I don't think I can; but what has that to do with the subject?' I then said, 'Don't you think I can prove to him that bread and milk is useful for food?' 'How would you do it?' said he. 'I would make him eat some.' 'Well,' he replied, 'what has that to do with my subject?' To this I answered, 'God's word is said to be bread, God's word is said to be water; and the eating of God's word like the eating of bread, and the using of God's word like the drinking of water. You perceive, therefore, that the gospel does subject itself to actual trial, and all its credit is placed at the disposal of actual experience.' Just at that instant my friend forced a reference to the Council of Trent, or something of that sort, and instantly the priest turned round with an authority which I do not know how to imitate, and said, 'Hold your tongue, Sir; there is something in what this gentleman has said, and I want to understand it.' I

then pressed him, and said, 'My dear friend, do but consider this point. Do you not see that the gospel is wholly a system the feeling of whose value depends on individual experiment? It invites every individual to come near to God. It tells us, that God is everywhere where we are, and everywhere accessible—that everywhere where he is accessible, and where we are, with our wants and necessities, we have the advantage of an interceding Redeemer, through whom we can approach him. Lay it on your conscience, and that of your brethren, to consider how you shall bear the responsibility of standing between an offending Father and his offending children, and blot out that word of life which should guide them to his mercy-seat.' The man quailed and turned pale. I pursued the conversation till we arrived at our journey's end. With a quivering lip he took my hand, and we parted." He (Mr. S.) knew not what might be the result hereafter, but this he would say, that they should take the gospel in their hands, and come to the point with individual minds. Seriously, determinately, and (to borrow a word from the heathen pages) "Socratically," that is, searching out a position which every man must feel: without something of that method little could be done with the gospel in Ireland. All that these remarks led to was simply this, that the hope of this society consisted in employing such agents in the schools, and such readers and preachers of the gospel, as should come with the calmness and determination of men who felt the importance of the matter before them, and yet with the simplicity of men who understand the paths in which they had to walk, and that they should pass away from all subordinate questions. In Ireland, he would never meet a man as a Papist or as a Protestant, an Independent or a Baptist; he would have no distinctive name whatever, but he would go simply as a Christian man with the Bible in his hand. He would take on himself to prove to demonstration, that there was not a person in Ireland, of any denomination whatever, with whom they could combine their resources with cordiality or safety. They were all steeped in the errors of Ireland; they had been trained in them, soaked in them, and were absolutely diseased with them; and if they would do any good they must do it as Bible Christians, as individual and experimental Christians. He was not able to understand fully all the terms which were so boldly interpreted by some respecting the prophetic Scriptures, but there was a very plain passage of the gospel which stated that God would hear those that asked, and if, with the Bible in his hand, and his whole heart resting on God, he knocked at the door of a

sinner's heart, and pressed upon him with proper earnestness and feeling, and in a way adapted to meet his case, though he might not succeed in every instance, yet he had God's promise that his word should not return unto him void. The example of the Saviour and his disciples, who commanded the attention of mankind in the simple character of instructing benefactors, should be the model for this Society's imitation. They did not labour in vain, even upon the hearts of the thousands of Israel; and, hard as the heart of a Papist was, he was convinced it could not be much harder than a Jew's. But whilst there was in the minds of the Irish much to be contended with, they also had a simplicity which would cry out at times, and admonish even the instructor. This he had seen most plaintively exhibited the other day. Some time ago he had the pleasure of baptising a Roman Catholic priest, and introducing him into the Christian church. When conversing in his (Mr. S.'s) study, he said, "What is the use of all your show of conflict on these disputed points? Look at Catholic Europe, and see what Christianity has done for it. Are not Catholics leaning on an idolatry as fearful as that of Hindostan? If it be so, go to them as perishing men. Why give us credit in terms for a Christianity which you know we do not possess? Why not come to us with the same generous devotedness, and speak to us in the same way that you do to the heathen. Are not the souls of Papists as valuable as the souls of the heathen?" His heart glowed with emotion, and his eyes filled with tears. "I tell you (said Mr. S.) that there is a sympathy which you might find even in breasts like his." But he (Mr. S.) did not think that human sympathies would accomplish the end they had in view. All they had to hope for must be of God. Though judgments were threatened, yet there was streaking in the dark state of futurity many a beauteous ray of promised mercy, telling them from day to day, that though God had a strange work of judgment, yet he had a blessed work of mercy. He did not think that human instrumentality could ever conquer the adversaries with whom they had to contend. But there was a period when God's servants, pressed to the extreme of their deliberations, knew not what was best to be done next; when they felt that all their resources were exhausted, and realized in their weakness absolute reliance upon their God. Then would be seen the wheels of his advancing chariot, difficulties would be swept away, his own blazing vehicle of war appear, and the smile of his mercy would give beauty to its grandeur, clothe the gospel in its power, and make it the instrument of conquest. God would go on acquiring to himself the vic-



tory; and the captives of his love and grace should meet joyful with him, and with those who had been the means of bringing them to that everlasting rest, where Christ should have the praise, but man the blessing.

The Rev. Mr. CRAMP seconded the resolution, which was then put and carried.

The CHAIRMAN briefly returned thanks, and the meeting separated.

In a letter to the Secretary, dated Bangor County, Down, April 23rd, Mr. Young says:—

On last sabbath morning I baptized ten persons; there are four more candidates, who will be baptized in a few days. This is cheering progress; and what adds to the pleasure is the fact that they have seen it their duty to attend to this ordinance without any solicitation on my part. You are aware that I do not consider any thing essential to membership in a church except what is essential to salvation.

Mr. Swaine, the reader from Belfast, has come down, and commenced his labours last week. He is a man of excellent abilities, and will, I am sure, be very useful here. You will think his salary high; he has a wife and children. He was receiving from the Belfast church £35 per annum. In order to come to me he left a school, where he could have had £40 per annum. he will not undertake to live here for less than £35. This will be rather large; but when you come over we shall probably be able to form a plan for raising most of it ourselves. When will you come?

We must commence to build a chapel at Conlig immediately. Our service is held there on Sabbath mornings at 12 o'clock, attendance about eighty. We have the use of the school-house at present; but we know not the day it may be refused us. It is essential to our success that we get a house up here this summer. The landlord of the village will be here on the 12th of May, when I expect to get a piece of ground for building. Dear brother, could you visit this place soon that you would aid me in determining the size, &c., of our proposed chapel. Please write me a line or two, to let me know when you think you can be here.

In a subsequent note, i. e. of May 9, Mr. Young adds:

The cause of the Lord is prospering gloriously. Our church is now composed of twenty-one members. The neighbouring ministers are very angry, and thinking to make a better of their former defeat, they have again blown the trumpet of the baptismal controversy. I wish you could visit us sooner than July. I am about to get a piece of ground for building a chapel in Conlig. I must go out to collect money for building as soon as possible, that we may have it roofed in before winter. Our

beginning is favourable. I think we must build a house capable of accommodating at least three hundred.

Mr. Materr sends his quarterly abstract, dated Tullamore, Jan. 20, 1840, as follows—

It affords me unmingled satisfaction to enjoy another opportunity of addressing your Committee, and of offering my humble yet heartfelt praises, to that infinitely merciful and gracious Being who has spared me through the labours and difficulties of the last quarter. It is surely of the Lord's doings, and it is very marvellous in mine eyes, that I am the living to praise God, after all the conspiracies planned for, and abuses received by me, since I wrote last to your Committee.

On my first arrival in Tullamore, viewing with sorrow the contrast that existed between its God-dishonouring sabbath—profaning inhabitants, and those of the North of Ireland, where I always before resided—which dissimilarity must be attributed to the general absence of scriptural knowledge, I commenced very industriously to diffuse that blessed knowledge among the Roman Catholics of the town and country; went into all their residences, spoke to them in the markets, and courted their hearing of Christ and his gospel on every occasion. This very soon procured for me the inexorable aversion of the priesthood, who found means of persecuting me. I was publicly and solemnly anathematized from the altar, as an object of universal abhorrence (*omnibus divinis devovant*). These curses being pronounced, all the faithful felt enjoined on them the duty of annoying and offending me in every quarter. Therefore a man lately cried out, "Murder that Orange Preacher;" and a butcher lately said, "He would be hanged for me;" and in my lodgings last sabbath in Clara, a drover of cattle said, "I was there to uproot the Catholic faith, and that he would quiet me for ever." During the last quarter I have been often stoned, and very severely annoyed, and for a few days I lay under the effects of former brutal treatment. My poor wife and three children are in the utmost distraction when I am from home, and never go to bed, expecting me to be brought home dead; such is her fearfulness caused by the barbarous usage I invariably receive.

As regards my efforts, I can say, in the presence of the Searcher of hearts, that I never spared myself for the last quarter—feared no danger, but travelled very considerable distances, to advance the knowledge of my Lord and Master. Some days I travelled more than twenty miles, and spoke twice, praying and reading in every place I am permitted so to do. Nor have my efforts, blessed be God, been in vain. The people are everywhere very glad to hear me.

## Receipts to the end of April, 1840.

The Baptist Church, Ferbane.....	1 0 0	Rev. Dr. Wall.....	1 0 0	Rev. R. W. Overbury.....	1 1 0
By Rev. Thomas Berry, Abbey- liex, particulars in report for 1840.....	10 15 0	Mr. Jas. Ferrier.....	1 0 0	By the Rev. W. Nash, West Drayton.....	2 12 6
Ladies' Auxiliary, by Mrs. Ivi- mey, treasurer—		Mr. Alex. Ferrier.....	1 0 0	Mr. A. Smith, Crayford (sub.).....	1 1 0
Mrs. Acworth.....	0 10 0	Mrs. Courtney.....	1 0 0	Mr. R. Watson (sub.).....	0 10 0
Mr. Andrew.....	0 4 0	Mr. H. Courtney.....	1 0 0	Mr. W. Buggy, Junr.....	0 10 6
Mrs. Bailey.....	0 5 0	Capt. Bourne.....	1 0 0	Prescott st. Auxiliary, by G. Morris, esq.....	25 0 0
Miss Bailey.....	0 5 0	Mr. W. C. Hogan.....	2 0 0	Crayford, by Rev. O. Watts.....	5 0 0
Mrs. Bagster.....	0 10 0	Mr. John Figgis.....	1 0 0	M.B.....	0 2 6
Miss Bagster.....	0 5 0	Mr. S. Gordon.....	1 0 0	Weston, by Weedon, by Rev. C. Keen.....	2 12 0
Miss Bruniere.....	0 5 0	Mr. Pring.....	1 0 0	Congregational Juvenile Soc. by Dr. Heugh, Glasgow.....	5 0 0
Mrs. Cartwright.....	0 10 6	A. Guinness, Son, and Co.....	2 0 0	By Mr. J. Buchanan—	
Miss Coombes.....	0 6 0	Mr. W. Henn.....	1 0 0	Mr. Spiller.....	1 0 0
Mrs. Crassweller.....	0 12 0	Mr. H. Bewley.....	1 0 0	Miss M. Thompson.....	1 0 0
Mrs. Coppe.....	2 2 0	Major Marshall.....	1 0 0	Mrs. E. Thompson.....	1 0 0
Mrs. Gillman.....	0 10 6	Mr. Fras. Beattie.....	1 0 0	Mr. W. Norris.....	0 10 0
Mrs. Gouldsmith.....	1 1 0	Judge Johnson.....	1 0 0	Mr. J. Buchanan.....	0 10 0
Mrs. F.....	1 1 0	Mr. Jos. Dunn.....	1 0 0	Mrs. H. Thompson, Framlingham.....	5 0 0
Mrs. Flight.....	0 10 6	Judge Burton.....	2 0 0	Louth, by Mrs. Beeten. Horsely-st. Walworth, Rev. R. G. Le Maire.....	4 0 0
Mrs. Hale.....	0 10 6	Judge Crampton.....	1 0 0	St. Albans, by Rev. El. Davis.....	5 0 0
Mrs. Ivimey.....	0 10 0	Mr. Palmer.....	0 10 0	Hemel Hempstead.....	3 1 4
Mr. Jennings.....	1 0 0	By Rev. W. Thomas, Limerick—		Shakespeare Walk, Rev. T. Moore.....	3 0 0
Mrs. Marlborough.....	1 1 0	Alexanders, brothers.....	0 10 0	Church-street auxiliary, Mr. W. Ellmore.....	10 0 0
Mrs. Merrett.....	0 5 0	Mrs. R. Burr.....	2 0 0	D. Salter, Esq. Walford (sub.).....	1 1 0
Mrs. Shoveller.....	0 10 6	Mr. A. Brady.....	1 0 0	Paradise Chapel, Chel- sea, by Mr. Skerrett.....	5 0 0
Mrs. Satchell.....	1 1 0	Edward Bernard, esq.....	0 10 6	Messrs. Jenkins & Hil- ler, Executors of the late Mr. Samuel Jen- kins, Nailsworth.....	19 19 0
Mrs. Young.....	0 6 0	James Banatyne, esq.....	0 10 0	Hammersmith, by Miss Ottridge.....	4 10 0
Miss Young.....	0 5 0	John Finch, esq.....	1 0 0	Mrs. Newman, Bow ..	1 0 0
Chesham, by Mr. Payne—		John Fa-ham, R.S.M.....	0 2 6	Trinity Chapel, South- wark, Rev. B. Lewis.....	17 12 0
Collected by J. Pope.....	3 11 0	Mr. Thomas Grubb.....	0 5 0	Wallingford, by Rev. J. Tyso—	
Do. by Miss Fox.....	2 5 6	Samuel Wilson, Corporal, R.S.M.....	0 5 0	Collection.....	3 5 0
Left by female serv- ant deceased.....	2 0 0	By ditto.....	0 11 6	Mr. Field.....	0 10 0
Rev. W. Tomline, sub. Rev. W. Tomline, sub. Mr. Harrison, Hadlow, Kent, by Rev. T. Shir- ley, Sevenoaks.....	1 1 0 2 0 0 5 0 0	G. Patersen, R.S.M.....	0 2 0	Mr. Gammon.....	0 10 0
Collected by S. Davis, Whit- church, Shropshire—		F. C. Silkes, esq.....	0 5 0	Mrs. Palmer.....	1 1 0
Mr. Kennerley.....	10 0 0	Rev. W. Young.....	1 0 0	Mr. E. Wells, Slade- end.....	1 1 0
From the Mission fund.....	0 10 0	James Morris, esq.....	0 10 0	Dorman's land, Rev. G. Chapman.....	3 13 0
Mr. Evanson.....	0 10 0	Bristol, Collected by Mrs. P. Phillips—		Collected at Meeting at Finsbury Chapel, Ap. 28th.....	27 18 9
A Friend.....	0 2 6	Mrs. Bonville.....	1 1 0	New Mill and Tring—	
Oswestry, April 12th—		Miss Bath.....	0 10 0	Coll. Rev. C. Smith's Mr. Butcher.....	9 8 6 1 0 0
Collection at Rev. R. Clarke's.....	2 6 0	A Friend, by ditto.....	0 5 0	Mr. Mede.....	0 10 0
Moiety from Mission fund, by Miss Mincit.....	1 1 0	Mrs. Jones.....	0 10 0	Three Friends.....	0 7 6
Mrs. Windsor.....	0 14 0	Mr. Hughes.....	0 10 0	Walworth, Lion-st. Fe- male Miss. Soc. by Mrs. Watson.....	20 0 0
Mrs. Corney.....	2 4 0	Mr. Walters.....	0 10 0	Bewdley, Rev. G. Brookes.....	1 17 0
Miss Wynne.....	1 0 0	A Friend, by ditto.....	0 10 0	A Friend by the Rev. C. Elven.....	100 0 0
Miss Thomas.....	1 0 0	Mr. Pratten.....	0 10 0		
Miss Roberts.....	1 10 0	Mrs. Pratten.....	0 6 0		
Mr. Roberts, sub.....	0 10 0	Mr. T. Jones.....	0 8 0		
Dudley, April 16th, particulars in the report.....	4 3 0	Mr. Short.....	0 12 0		
Warrington, by Mr. Eskridge, April 7th, particulars in the report.....	4 12 0	Mrs. Webb.....	0 7 0		
Dublin—		Mrs. Phillips.....	0 5 0		
Rev. Dr. Urwick.....	1 0 0	Ashford, Rev. T. Davis—			
Mr. J. Parkes.....	2 0 0	Mr. Parnell.....	0 10 6		
Lord Lorton, by Messrs. Latouche.....	5 5 0	Mrs. Thomas Lade.....	0 5 0		
Col. Oliver, by do.....	2 0 0	Miss Robson.....	0 4 0		
Mr. Turner.....	1 0 0	Mr. Hayward.....	0 2 6		
Lord de Vesci, by Stewart & Kincaid.....	4 12 4	Mr. John Clark.....	0 2 6		
Mr. Thomas Figgis.....	1 0 0	Collections.....	2 15 6		
Col. at Rev. J. Ford's.....	2 17 6	By Mrs. Risdon, Pershore (particulars in the report).....	6 18 6		
		By Mrs. W. Hobson, Wellingboro (particu- lars in the report) ..	2 11 0		
		Harlington, by Rev. Mr. George (children's prayer meeting).....	0 11 0		
		D. Bowley, esq.....	0 10 0		
		G. Kett, esq. Brooke- hall, Norfolk.....	2 2 0		
		Mrs. Crane, Norwich.....	1 0 0		
		(Both by Rev. W. Brock.)			

J. A. Chatham, £7 10s. acknowledged last month, should have been, Rev. Jas. Acworth, Bradford, Yorkshire, part of a thank-offering for the recovery of an only son, £7 10s.

Thirty girls' frocks and 20 boys' pinafores have been received from Mrs. Risdon, Pershore. And a parcel, containing two dozen work bags, each furnished with a needle-book, a pincushion, and a penny piece; also one dozen bags, containing a set of knitting-pins, and sufficient worsted for a pair of socks, another dozen containing little girls' pincloths. This kind present is from Miss Mullens, of Acton.

Mr. George also sends a few articles of clothing for the school children in Ireland from Mrs. Hunt, of Harmondsworth.



# QUARTERLY REGISTER

OF THE

## Baptist Home Missionary Society.

No. XVI. NEW SERIES.

JUNE, 1840.

### BAPTIST HOME MISSIONARY SOCIETY.

THE Annual Meeting of this Institution was held at Finsbury chapel, on Monday evening, April 27, W. T. BEEBY, Esq. in the chair.

The services having been commenced by singing and prayer,

The CHAIRMAN rose and said, that the objects of this Society were comprehended in the command of their blessed Lord and Saviour to his disciples, when he said, "Go teach all nations, baptizing them in the name of the Father, the Son, and the Holy Ghost, teaching them to observe all things whatsoever I have commanded you;" and adding as an encouragement, "Lo, I am with you always, even to the end of the world." This society, in sending its ministers throughout this country, was in effect obeying the Divine command, and stirring up their fellow Christians to aid the foreign mission. In reflecting on the constitution of this society, it was a happy circumstance that it was strictly denominational. If a society formed to uphold any great principles was dependent for support on individuals opposed to those principles, it must be expected that they would not feel the same interest as those who maintained them; and that sooner or later the Society would be crippled in its efforts. He begged however to state, that he was not inimical to Christian union—in any measures connected with the eternal welfare of man, and the glory of God, so long as those measures were not opposed to Scriptural truth. But until the Christian world was more enlightened, such united efforts must be limited in extent and exposed to a feeling of jealousy, lest opinions should be disseminated on which they were not all agreed. They must first be convinced that they were doing what was right in the sight of God, and then they must rely upon their own exertions and the divine approval. It was easy to enumerate extraordinary proofs that the Baptists had been signally approved of God. It was their honour to be in principle and in practice that sect which was everywhere spoken against, from the first introduction of Christianity to the present day. It was, however, their consolation to know that while they had been depressed, trodden down, and persecuted even by those who professed the same faith as themselves, the Almighty had afforded them undoubted evidence of making them the honoured instruments of effecting his purposes in disseminating the word of God's truth, and establishing the kingdom of his dear Son. The report would afford encouragement to perseverance in the

same good work in which they had hitherto been engaged. But he trusted they would be impressed with the fact that it was not their own but the divine glory which they ought to have in view; and that in all they did they would do it with a single eye to that great end.

The Report having been read by the Rev. S. J. DAVIS, of Salters' Hall, corresponding secretary,

The Rev. T. WINTER (of Bristol) rose to move,

"That this meeting acknowledges with devout and fervent gratitude the cheering tokens of the Divine approbation which have attended the labours of the agents of this society during the past year; that it regards the evangelist system with increased interest and satisfaction; and that the report on which these sentiments are founded, be adopted, and circulated under the direction of the Committee."

It was delightful to know that this society was founded upon the simple, the holy principles of the New Testament. If there were any persons present who questioned that fact, he urged them to examine the subject; for he maintained that it was the incumbent duty of every one supporting an institution to understand the principles on which it was founded. The report which had been read, proved that they had express tokens of the divine approbation. If the object they were pursuing was in accordance with the principles of the gospel, they were bound to prosecute it, even though such express tokens were withheld. But it was cheering to find that by the instrumentality of this society God had converted souls: and that the children of the poor who had been growing up in wretchedness and sin, were taught the elements of the gospel. They ought to adore the divine mercy and power, that sinners had been plucked as brands from the burning, and made the trophies of redeeming love. It should be constantly borne in mind, that the objects of this society were of paramount importance—viz., the instruction of men in the knowledge of God, the redemption of sinners from that condition in which sin had plunged them, and their introduction into the glorious liberty of the sons of God, that they might enjoy the privileges of Christianity on earth, and receive a pledge of the bliss awaiting them in a future state. The means by which such objects were to be promoted were unfolded in the Scriptures of truth. Let them say what they pleased of science—and he did



not undervalue it—of philosophy, or of political economy, it was the cross of Christ alone which could bring men under the peaceful reign of the Son of God. God had in every age owned the preaching of the doctrines of the cross; and by it the millennial glory would be advanced. They were cheered by the statement made in the report that the agents of this society had gone forth without any coercive measures; and by the power, the majesty, and the simplicity of the truth, had been instrumental in setting up the banner of the cross, and gathering sinners around it. He believed that, in the manifestations of mercy, hitherto experienced, they had a pledge that God intended to do greater things for them than he had yet effected. They must not at these meetings simply congratulate each other, but cultivate deep seriousness of mind. They ought to feel humbled before God at the immense amount of sin and wretchedness by which they were surrounded. Oh! that Britain should still need, in the nineteenth century, itinerants, evangelists, and missionaries, to go into its different villages and proclaim the gospel! Though God had granted some blessed seasons of revival not only to that section of the Christian church to which it was their honour to belong, but to other denominations, and had furnished in some places remarkable intimations of his love; yet they required still more earnest supplication to God that he would rend the heavens, that he would come down, that he would put efficiency into the ministry of the word, and that through the communication of the Spirit from on high, they might see greater things than they had yet witnessed. The resolution spoke about evangelists. It appeared to him that that was only another name for a missionary—a man who was not placed over a specific church, and who, therefore, did not sustain the office of a pastor. There was a slight distinction certainly; and he rather liked the term because he found it in the New Testament, and the sooner the church got back to the simplicity of that divinely inspired book the brighter would be its glory. They were anxious to testify that the church had been shorn of her moral beauty and her moral strength by wandering as she had done from the plain doctrines and the simple precepts of the Word of God. Let her step back again—for in that respect she needed to retrograde—let her become more distinct from the world—let her ministers be more imbued with spirituality—let the great doctrines of the reformation be the great subjects of their ministry, and they would find the torrent of infidelity under the name of Socialism, the superstition which appeared under the mask of popery, disappear. He trusted that, during the ensuing year, the subscriptions from his own church to this institution, would be again increased; for he was persuaded that the more they got Christians to do the more they would be disposed to do. The question now was not, Who should suffer and bear reproach for Christ, but, Who should be most devoted to him, and be most zealously affected in promoting the spiritual and eternal interests of man. Brainerd had observed, that there was no object worth living for except the devotion of their time and talents to the service of Christ. The resolution

spoke of gratitude to God for those tokens of divine approbation which he had granted to them. An old divine remarked, that gratitude for favours past was a masterly way of asking for future blessings. If they were truly grateful for what they had received they would be sure to be prayerful that God would grant to them increasing blessings.

The Rev. A. MACLAY, A. M., of New York, in seconding the resolution, said, that after an absence in America of nearly thirty-five years, it afforded him great pleasure to meet with his Christian brethren on this interesting occasion. He was glad to hear the preceding speaker allude to home missions as being scriptural. When they acted on scriptural, they acted on correct, principles. Jesus commanded his apostles to begin at Jerusalem, and God crowned their labours with a blessing. They afterwards evangelised Judea, and then entered the heathen world, and proclaimed “the unsearchable riches of Christ.” He was pleased to hear that some of the evangelists connected with this society had adopted protracted meetings. He considered the church at Jerusalem a pattern to all churches to the end of time. How did that church act? From the time that Christ ascended on high, they held a protracted meeting until the descent of the Holy Ghost from on high. Christians ought not to expect revivals of religion unless they were preceded by prayer; but when they were deeply concerned for the honour of God’s name, and the spread of the gospel in their own country, and in other lands, then they might anticipate the descent of the Spirit. He was deeply convinced that God would visit his people with a blessing wherever they met for earnest prayer. He was highly gratified in hearing read at a meeting of the Baptist Union that afternoon a letter from the Rev. Baron Stow, in which he mentioned, that in the year 1839, more than 50,000 members had been added to the Baptist churches in America, who, at the commencement of the year, were dead in trespasses and sins. The Presbyterian and Independents united had had about 20,000 added to them during the year; and the Methodists had had an equal increase with the Baptists. Much of that had been done through the instrumentality of evangelists. Mr. Napp, an evangelist, went to Baltimore on the 31st of October last, and commenced his labours in the first Baptist church in that city. The result was, that about 350 were brought to the knowledge of the Lord. The work spread through all denominations in which evangelists were employed, and, in a few months, upwards of 3000 persons were converted to God. Mr. Napp then went to Albany, and preached for six weeks in the second Baptist church, and about 300 were brought to a knowledge of the truth. In the first Baptist church 100 individuals were converted, and received the right-hand of fellowship in one day; forty-nine were afterwards added to their number. He then visited New York, and preached in the church formed under his (Mr. Maclay’s) ministry. His labours there also were remarkably blessed. The church had met for prayer every evening for six weeks previously to his visit; and, after a time, they also met every morning at 6 o’clock.



On the 14th of March last, more than 100 who had been previously baptized, were received into the church; 43 were baptized about the 21st of the month; and, on the 31st, 40 more. Nor was it in his own church only that God was blessing the word; almost all the Baptist churches had had seasons of refreshing from the presence of the Lord. In Pittsburg, Boston, and Troy, they had received similar blessings. God had crowned the labours of the American Home missionaries with his blessing; not less than from 1,500 to 2,000 had been, on an average, annually converted by their instrumentality; not less than 30 new churches had been planted, and some, in a withering state, had been quickened to newness of life. There were missionaries not only in all their cities, but in Upper and Lower Canada, New Brunswick, and other provinces of North America. They had from 150 to 200 missionaries—but they needed 500; they had upwards of 600 young men of piety, who, in the judgment of the churches, were called to the ministry, and were now receiving, in a university, as finished an education as could be given in any part of the world—but they needed 1,200. He rejoiced that his brethren in England were engaged in the same important work of home missions. Patriotism, as well as the principles of genuine religion, should lead them to seek their country's good. How could they more effectually do it than by sending the faithful missionaries of the cross to proclaim the incorrupted gospel of Christ? He was persuaded that they did not use sufficient energy. If private Christians went out two and two, both males and females—inviting the people to come and hear the word, they would prove a blessing to their country and the world. On a recent visit to Manchester, he was invited to preach at the Corn Exchange. A friend called on 300 families before 11 o'clock, and they had an excellent congregation. If Christians laboured as they ought for God, they would have no reason to fear Socialism, or any other ism. Let missionaries and evangelists pervade the country and proclaim the unadulterated gospel of Christ, and nothing could withstand it. They wanted an extension of the church—provided it were a voluntary extension. He could not doubt that the present assembly would bear testimony by its deeds that evening, to the interest it took in promoting the spiritual and eternal welfare of the British community.

The Rev. ISAAC NEW, of Salisbury, in supporting the resolution, congratulated the committee on the great success which had resulted from the labours of their agents, and especially those of their valuable secretary, Mr. Roe. There could be but one opinion in reference to the claims of this society. Its very name appealed to their sympathy and affections. Not to feel an interest in its success, would betray a state of mind at variance with that love to their neighbours which was inculcated upon them by the religion they professed. But notwithstanding the well-grounded claims of this Society to the consideration and regard of the Baptist churches, he was afraid, even after all which had been done, that it did not receive that support which its importance demanded. From a variety of causes they were apt to indulge a

feeling of indifference in reference to their own countrymen, who were in a state of ignorance, almost as profound as that which had settled so thickly on the myriads in the lands of heathenism. Hence it was often the case, that when an appeal was made through the medium of this society on behalf of their countrymen, it was met with the chilling remark, "Oh, it is only the Home Missionary Society, we can do nothing for that." It was difficult for those who were resolved not to be disturbed, to form a conception of the spiritual destitution of hundreds of thousands in England—a spiritual destitution but too apparent to those who had eyes to see, and sensibilities to feel.

The resolution was then put and agreed to.

The Rev. J. ALDIS rose to move—

"That while this meeting desires to be grateful to God for what has been accomplished through the instrumentality of this and kindred institutions, it deeply deplores the large amount of ignorance and irreligion which still obtains in our country, and pledges itself to renewed and more vigorous effort in spreading the gospel of Christ through the length and breadth of the land."

The resolution presented two topics, which he would endeavour for a few moments to impress on the minds of the meeting. The first was gratitude for what had been effected by this and similar institutions. Gratitude was at once their privilege and their duty. That there was reason for gratitude was apparent from the records to which they had that night listened, for they referred to success, the nature of which could not be adequately expressed. Compared with the exigencies of the country those triumphs were small, but when put into comparison with what they had faith to pray for, or energy to attempt, they were signally great. They dare not add ingratitude to their other sins, and therefore they were brought together, not to flatter their vanity, but to inspire their energy for the future. He doubted not that all persons had found the occupation of collecting funds on behalf of the different societies was neither congenial to their feelings nor conducive to the spiritual interests of the parties from whom they were collected. The niggardly regarded it as a painful season when they were called upon to part with something from themselves, and the benevolent had made it too much a season of social enjoyment. But the Secretary of this institution had made its local meetings seasons of revival—seasons for making an appeal to the consciences of men, and supplication for the outpouring of the Spirit of God. The result was, that he had sunk the character of the beggar in the more exalted one of the evangelist. At the same time, the efforts of the collectors and the benefactions of the donors had been the almost irrepressible effusion of the spirit of united love. He hoped that the plan thus adopted, and the example thus set, would be universally followed, and that the time for the gathering in of collections to the Society would be just the period when the Spirit of God was descending, that they might contribute of their carnal things, while from the Father of mercies they were receiving spiritual things. The next point to which he would briefly advert was, the effort to which they had that night pledged



themselves for extending the operations of this Society. The principles which they professed to believe, and on which they were accustomed to act, did not allow them to cherish, in reference to their country, either indifference or despair. It had been objected to Christianity by its foes, that it neither enjoined the duty, nor illustrated the spirit, of patriotism; and what generally passed in the present day under that name he apprehended Christianity did not enjoin, and would not be able by its principles to enforce. But Christianity had a patriotism, and it was illustrated in the life and character of Him who said, when he came upon this earth, "I am sent to the lost sheep of the house of Israel." His ministry, his teaching, his miracles, his example, his virtues, his sufferings, his death, and the manifestation of his risen glory, were all confined to the land of his progenitors. When he came to the place where his eye more or less distinctly saw the hall of the High Priest, where he must be smitten—the Pretorium where the nation should breathe out their curses, the purest and most impetuous patriotism that was ever lodged in bosom on earth, in the contemplation of the city, led him to say, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them who are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you de-

solate." When he was leaving this world, and touching for the last time that earth where they had scorned him so rudely, and persecuted him with such deadly hatred, yet his fond heart turned to his country and the city of his murderers, and he said, "Begin at Jerusalem." Yes, let that be their patriotism, and God helping them, it should. They were not in despair about their native land: they had not at present given up hope. He knew that many predicted that this country would soon come to ruin, but he believed there were not only the ten, but the tens of thousands of the righteous, for whom the Lord would yet spare it, and honour it most graciously and abundantly.

The Rev. MORTLOCK DANIELL, of Ramsgate, seconded the resolution.

The resolution was then put, and carried unanimously.

The Rev. W. G. LEWIS, of Chatham, moved—

"That W. T. Beeby, Esq., be requested to continue his services as Treasurer; that the Rev. C. H. Roe be the Secretary, and the Rev. S. J. Davis, the corresponding secretary, and that the following gentlemen (names read) do constitute the Committee for the year ensuing."

The Rev. W. EVANS (missionary to Calcutta), seconded the resolution, which having been put and agreed to, the doxology was sung, and the meeting separated.

### Monies received since last Register.

Suffolk.		Mr. Belsey .....	1 0 0	Luton.	
A Friend by Rev. C.		Mr. Ackworth.....	2 0 0	E. Waller, Esq.....	1 1 0
Elven.....	100 0 0	Mr. Geo. Ackworth..	1 0 0	Mr. Wm. Bolton ...	0 10 0
London.		Mr. George.....	0 10 0	Mr. B. Bolton .....	0 5 0
A Friend, for 2 years..	50 0 0	Dr. Bell .....	1 0 0	Mr. Johnston.....	0 10 0
Prescott St. Auxiliary	13 0 0	Mr. French.....	1 0 0	Mr. Franter .....	0 5 0
Eagle St. Auxiliary...	23 0 0	Mr. French, jun....	0 5 0	Mr. Harrison.....	0 5 0
Shakespeare's Walk..	5 0 0	Mr. Hughes.....	0 5 0	Mr. Spencer .....	0 10 0
Mr. S. Dixon.....	0 10 0	Mr. J. Pearce.....	0 10 0	Additional by the Rev.	
Kepple St. Auxiliary	4 0 0	Mr. Young .....	0 5 0	H. Burgess.....	11 6 11
Church St. do.....	33 2 7	Mr. Thornton.....	0 10 0	Mr. Davis, an. sub. .	1 0 0
Clapham, small sums		Mr. Stephens.....	0 10 0	Buckingham.	
by Miss Edwards....	4 13 0	Three Servants.....	0 1 6	Mrs. Prustly.....	3 0 0
Chelsea collection...	5 0 0	Dunstable.		Mr. C. Buris, jun....	1 1 0
Park St. Auxiliary...	30 2 4	Collection at Rev. D.		Mrs. Burton .....	1 0 0
Tottenham, by Mrs.		Gould's .....	10 5 10	Newcastle-on-Tyne.	
Davis, for Darlington	25 0 0	Teetotaller's donation	3 0 0	Collected by Miss R.	
Hackney Auxiliary,		Ladies' quar. subs...	8 9 0	Baker .....	8 0 4
on account.....	15 0 0	Mr. Batchelor, sub..	1 0 0	Bow, Collection .....	5 0 0
Coll. at Hackney....	16 1 2	Mr. Gutteridge, sub.	2 0 0	By cards.....	12 18 0
Alie Street.....	4 0 0	Mr. Chambers, do...	0 10 0	Rev. W. Norton, sub.	2 2 0
Aldersgate-st. chapel...	0 14 8	Mr. Masters, do....	1 0 0	Wokingham, Berks.	
North of England		Derby collection....	4 0 0	Rev. G. Woodrow,	
Auxiliary.....	42 12 8	Swanwick and Rid-		sub.....	0 10 6
Nailsworth Legacy of		dings .....	11 6 1	Mr. Milnes, sub....	0 5 9
the late Mr. Samuel		Rev. T. Boyce, Bristol,		Collection .....	6 0 0
Jenkins.....	45 0 0	by Mr. Penney.....	5 0 0	Loughton, Essex.	
Yorkshire.		Lincolnshire Auxiliary,		Mr. Geo. Gould.....	1 1 0
Rev. J. Acworth,		by Rev. T. H. Morgau,		The Ladies of Cray-	
Bradford. Part of a		Boston .....	3 3 2	ford church, by Rev.	
thank-offering for the		Stony Stratford, Mr.		O. Watts.....	4 0 0
recovery of an only		Cox, don.....	5 0 0	Friend for Brough...	1 0 0
son .....	7 10 0	Newcastle-on-Tyne.		Bank note, no. 889 ..	5 0 0
S. F.....	1 0 0	John Fenwick, Esq...	10 0 0	Do. do. no. 3872,	
X. Y.....	1 0 0	Houghton Regis.		"Bas.".....	5 0 0
Chatham.		Collection .....	8 2 6		
Coll. at Mr. Lewis's		Mr. Cook, sub.....	0 10 0		
Union meeting.....	3 5 0	Mr. M. Cook, do....	0 5 0		

Monies received at and after the Annual Meeting will be acknowledged in the next Register.